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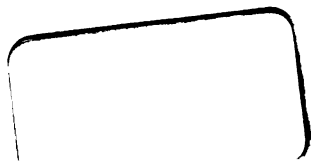
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THE MESSENGER  
OF  
THE SACRED HEART

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# THE MESSENGER

OF THE

## SACRED HEART OF JESUS

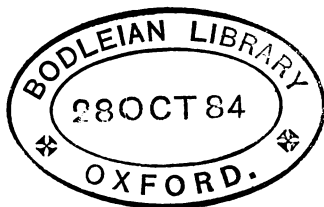
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## THE WORK OF A BLIND APOSTLE.

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### CHAPTER I.

#### A CHRISTIAN HOUSEHOLD. LIFE IN THE RUE DU BAC.

IT was on the 29th of January, the feast of St. Francis of Sales, 1856, that Mgr. de Ségur, after holding the office of Auditor of the Rota in Rome for four years, took possession of the apartment in the Rue du Bac, in which the remaining twenty-five years of his life were spent. He had felt it his duty to make a fair trial of the condition in which his blindness placed him, to judge calmly as to the best way of serving God under these circumstances, and the result was a firm conviction that his proper sphere was Paris, among the soldiers, workmen, and little ones to whom the first-fruits of his priesthood had been dedicated.

No sooner was his course clear than his resignation was a settled thing; but before it could be accepted by the Pope and the Emperor it was necessary to arrange his future position in a manner suitable to the high functions he had discharged, his standing in Rome, and the requirements of his infirmity. A canonry of the first order of the Chapter of Saint Denys seemed all that could be desired, but there were difficulties. All the canons of the first order are bishops, and it is contrary to canon law for a blind man to receive episcopal consecration. This difficulty was met by a Papal brief conferring on Mgr. de Ségur the office of Apostolic Protonotary, with all the dignities and privileges which are enjoyed by members of the episcopal order; thus enabling the French

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Government to appoint him to the canonry. The life of the Roman prelate was closed, the Catholic mission of Mgr. de Ségur in France was to begin. In the twenty-five years that followed, the only changes were the consequence of the growth of his apostolate, with the exception of occasional visits to Rome; and henceforward his biographer ceases to follow any chronological order, presenting us, instead, with a series of pictures from the life which was now filled to overflowing with incessant and multiplied labours in the Master's vineyard.

The Abbé Louis Klingenhoffen accompanied him as his secretary, in which capacity he remained till his return to Rome on his admission to the priesthood. He was succeeded by the Abbé Diringer, whose name is inseparable from that of the venerable prelate, to whom he was eyes and hand for more than twenty years. The following extract is from a letter in which Mgr. de Ségur describes his view of their relations :

“My dear Abbé,—Just another month of vacation, and you will be my slave. I shall do my best, for, and in the love of our Lord, to lighten the task, which will at times be both difficult and wearisome in consequence of the infirmity which God, in His mercy, has sent me, and you, on your side, will try, from the same motive, to bear my daily imperfections, and to carry that part of the cross which will rest on your shoulders. . . . We shall live as priests should—that is to say, simply, laboriously, and rather hardly. May God bless you, and increase in both of us His Divine charity.”

Hardly less important than the choice of a secretary was that of a personal attendant, and here too Mgr. de Ségur was singularly fortunate. He had been greatly struck in Rome by a young soldier, whose upright manly character and childlike piety influenced many of his comrades in a remarkable way. Méthol, that was his name, was encouraged to come to the Palazzo Branca-

doro, and the more this simple loyal soul became known to his host, the more he valued and trusted him, so that when his return to Paris was determined, Mgr. de Ségur proposed to take him into his service. Méthol was the eldest of a Basque family, and in that part of France, in defiance of the civil code, the old traditions were kept up by which the paternal inheritance fell to the eldest son, whose duty it was to provide for the rest. In order to attach himself to Mgr. de Ségur therefore, it was necessary for Méthol to resign his right of primogeniture to his next brother. This he did without hesitation, the happiness of living with the priest he had loved and venerated in Rome made up for any sacrifice. Méthol entered the house in the Rue du Bac at the same time as his master; and to the day of his death was the very model of a faithful servant. That long and loving service included many varied offices; he was treasurer, man of business, confidant and administrator of his master's charities. It was a difficult post in many ways, requiring at least as much tact and intelligence as goodwill; but the Marquis bears testimony to the perfect manner in which its duties were discharged, and in comparing Méthol with the faithful servant of the Saint to whom Mgr. de Ségur was so devoted, and to whom he bore so great a resemblance, speaks of him as having been "another Rolland to another Francis of Sales." It is worth while, in days when the Christian relations between master and servant are so little understood, to give an extract from a letter in which Mgr. de Ségur gives his views on the subject:

"I add a few words to my brother's letter, my dear good Méthol, in order to make things quite clear, and to tell you what I expect of you if you take service with me. What I desire *above all* in the two men whom I mean to employ, of whom you shall, if you like, be one, is a regular Christian life, more like that of a religious than of ordinary servants and also the assurance that they are

happy with me, and that they will remain with me all my life. I want them to see in me not a master who pays them, but a father they obey from respect and affection for the love of God. Of course, this does not imply that I shall not pay you regular wages which my brother's last letter has clearly explained: but, once more, these wages and everything connected with them are only to be secondary considerations with both of us. It is a brother and a son I want to have about me. I know this is not the way in which masters and servants usually look at things; and that is why I urge it upon you, my dear Méthol, to reflect soberly before making up your mind, so that there may be no disappointment afterwards. You see, it is an important step to decide upon: let me hear directly you have done so. . . . Now, my friend, adieu, and whatever your resolution may be, you may be sure that I shall always feel as kindly towards you as now."

The other servant whom Mgr. de Ségur engaged was an old comrade of Méthol's, a Basque like himself; he too remained in his service to the end of his life.

A few words, now, of the apartment in the Rue du Bac, which Christian piety still reveres as a sanctuary. It is the second floor, the stairs are worn by the feet of the countless visitors who came and went for five-and-twenty years. The first object that meets the eye on entering is a large statue of our Lady, before which a lamp is always burning. Mgr. de Ségur never returned home without saying a 'Hail Mary' on his knees before the image of her whom he spoke of as "the Mistress of the house." The sitting-room looks over a small garden to the church of Saint Thomas d'Aquin, and the blind prelate delighted in being able to assist at the offices of his parish church without leaving home. His real "home" was the chapel; and the number of hours which he passed there, day and night, in adoration before the Blessed Sacrament, are known only to God and His angels. There is something

very beautiful and very touching in his care and anxiety to adorn and beautify for the Master dwelling there the chapel which his own eyes never saw. "Let us do our very best," he writes, during one of his absences from Paris to the faithful Méthol, who was charged with the superintendence of some improvements, "if we lodge our Lord as well as ever we can here, there will be a chance of His doing the same for us in Paradise."

Mgr. de Ségur rose for some years at six, but as he grew older and slept less, the time was changed to five. While dressing, he was in the habit of reciting prayers and psalms—"there really seemed no end to them," the good Méthol used to say. Then he went to the chapel, where, on Saturdays and Sundays, some penitents would have been waiting since six o'clock. His meditation was made before rising, in order not to delay the confessions which always occupied him up to the moment of Mass, and were resumed after it. More than once, on the eves of great feasts, he had to deprive himself of saying Mass, his penitents succeeding each other without intermission from six till eleven o'clock. Ordinarily, he did not hear confessions after nine, unless Méthol, as sometimes happened, was persuaded to plead for some privileged persons, that is to say, some "big sinners."

After hearing confessions, Mgr. de Ségur was occupied with his secretary till midday, when he breakfasted: then came visits of charity in the interest of his many good works, on returning from which they both made a visit to the Blessed Sacrament, and said Vespers together before leaving the chapel. Then, writing again, unless it was an afternoon for confessions. Saturdays were entirely given up to his penitents. He heard confessions at the Collège Stanislas from eleven to three, and in his own chapel the rest of the day, the young clerks and apprentices keeping him in the confessional often till nearly eleven at night. Except on Saturdays, Mgr. de Ségur dined with his parents at half-past six, and remained with them till nine,

when he said night prayers with his secretary and servants in the chapel. After his mother's death, he worked till seven, and seldom went out anywhere to dinner, the time which had till then been given to his family being restored to God. Such was the usual daily routine, but in the first years of his residence in Paris, while he was in health and full vigour, there were many exceptions to the rule. From one end of the city to the other there were innumerable claims upon him, and he was summoned, now to a Patronage festivity, now to a workmen's *soirée*, or Catholic *cercle*, or a distribution of prizes; there were sermons, retreats, and missions, too; often in far-distant *faubourgs*. On such occasions he made a point of doing honour to his guests, by wearing his purple cassock and the order of his chapter, and poor Madame de Ségur's heart sank when he came to dine with her thus attired. She knew it meant the loss of his company for the evening for her, and a good deal of extra fatigue for him, but she loved God and His poor too well not to make her sacrifice very willingly.

To conclude this imperfect sketch of a life altogether filled by God, we may add that Gaston de Ségur never went out, however often or however hastily he might be called upon to do so, without entering his chapel to kiss the ground and make one rapid fervent act of adoration to the Divine Master of his house and his soul.

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## CHAPTER II

PATRONAGE OF THE RUE DE GRENNELLE. VOCATIONS.  
ASSOCIATION OF ST. FRANCIS OF SALES.

THE first good work which occupied Mgr. de Ségur on his return to Paris was the one which always held the first place in his affections, the Patronages of apprentices; the very day after his arrival he opened a retreat at the house of our Lady of Nazareth, but it was

the Patronage of the Rue de Grenelle to which, as it was close at hand, he devoted himself most completely. The council of this house was composed of the best and most pious of the lads themselves, under the wise and prudent guidance of the excellent Frère Baudime. One of the priests of St. Thomas d'Aquin was their voluntary chaplain, and the Patronage had gradually become the centre of Christian life for the youths engaged in business or workshops throughout the Faubourg St. Germain. The work, already thoroughly organized and flourishing, received a fresh impulse, and acquired a more extensive development from Mgr. de Ségur's personal influence and the irresistible charm by which he always won the hearts of the young. He was the life of the weekly and quarterly meetings, and all were welcomed to the house in the Rue du Bac as freely and affectionately as were the noisy visitors in the Rue Cassette in the early days of Gaston de Ségur's priesthood. Every Sunday he said Mass for them and gave them an instruction, receiving all who had anything to say to him privately afterwards. His name was a household word among them, and so, unconsciously, they too became his coadjutors in the apostolic work. Their companions were eager to see and know this wonderful blind prelate who was so holy and kind and cheery, so ready to comfort and to forgive, who knew always how to say the right thing whether one was merry or sad: and so, they too fell under the charm, and the circle spread and widened. The quarterly meetings were something special: only the members and their families were admitted, and Mgr. de Ségur never failed to provide the attraction of good music or little dramatic scenes and recitations. With his own simple grace and courtesy he called on several of the most distinguished *artistes* of Paris, to ask this favour of them "for the love of God and the poor," as though the subject were as familiar to them as to himself; and his request never failed to meet with a ready and generous consent.

Before long, Mgr. de Ségur had established, among the most pious of the members, a little conference of St. Vincent of Paul. He never missed one of the meetings, and trained the young Brothers himself in the science of corporal and spiritual almsgiving. It was a work after his own heart, this fostering of "the charities of poor to poor," and never was he happier than when talking to these dear children of his about their work, thus, as the Marquis beautifully says, "making charity the safeguard of their faith and perseverance." And he did not forget the rich children, either: he formed a sort of association among them by which they became the patrons of his apprentices and their poor. They had their meetings in the house in the Rue du Bac, each child contributing an alms of a hundred francs yearly, part of which they had to raise by a *quête* among their friends. In this way nearly two thousand francs were collected yearly.

The fatherly affection of Mgr. de Ségur accompanied his "patronage children" throughout their lives. He exerted himself to find suitable places for them, he officiated at their marriages, baptized their children, visited and consoled them in sickness and prepared them for the last sacraments. Often and often after a death in a poor family, he would return later in the evening to take his turn of watching and praying beside the dead, and, unless it was absolutely impossible, he always joined the humble train of mourners at the funeral.

There are many who remember the death of a young workman, one of the dearest of Mgr. de Ségur's children, who had been, from childhood, the model of a young Christian; the blind prelate followed the coffin, giving his arm to the poor father, all the members of the Patronage walking behind. A murmur of affection and admiration ran through the crowd of spectators at the sight of the tall figure, bare-headed, supporting and at the same time guided by the father of young Athanase Rousselle, and when the humble procession set out from Saint-Sulpice

to the cemetery, it made its way through a densely packed crowd. No wonder that, twenty-four years later the inhabitants of the *quartier* thronged to Notre Dame to return to the apostle of the poor working men of Paris the same respectful offices which he had so often paid to them. One little detail—the more touching for its littleness—which the Marquis gives in speaking of Athanase is this: Mgr. de Ségur knew that it was his custom to bring his mother an almond-cake every year on her feast, and from the death of her boy till her own, poor Madeleine Rousselle received one every 22nd of July, in the name of her dead son, from him who had been so true a father to him.

There were, of course, many who, in the dangers and temptations of Paris, forgot the pious lessons of their boyhood, and wandered far away from the safe shelter of the fold. But, sooner or later, the strayed sheep came back. He used to say it was *always* so; the impression made by his words and example, and by his unwearied devotion, was never effaced. Sometimes it would be a time of trial, sometimes the purifying effect of an honest affection, sometimes the pressure of sickness or the shadow of death, by which God's grace spoke to their hearts: and then, whether they arose, like the prodigal, and went to their father, or whether he sought them out, they were sure of the same glad welcome: he never despaired of any one, he never doubted that he should win back to Christ the souls that had once known the sweetness of His yoke: what wonder then, that such victories were gained by the unfailing charity that "hopeth all things?" Side by side with his work among the Patronages was one for the young of a different class; we allude to his devoted labours among the pupils of the Collège Stanislas, labours which occupied him nearly to the end of his life, but on which it is scarcely necessary to dwell in this brief sketch, as, making the requisite allowance for the difference of class, they were much the

same as those in the Patronage. But a few words must be said of a work very dear to the heart of Mgr. de Ségur, that of discovering and developing ecclesiastical vocations. This is, comparatively at least, easy when the recruits for the priesthood are of the upper class, but in the case of a working lad it is a case beset with difficulties. There is the danger of the dawning vocation being extinguished in the poisonous atmosphere of a Paris workshop, there is the opposition of parents, who dread the prospect of years of sacrifice which must be faced, and the loss of the wages when the young apprentice should have become a journeyman. What Mgr. de Ségur did in this way is incalculable, he never suffered a vocation to languish for lack of development, no matter what obstacles were in the way. He charged himself with bringing the education of the boys up to the point necessary for admission to the "Little Seminary," and his ingenuity in finding tutors willing to teach the rudiments of Latin gratis was something wonderful. He provided the necessary pension, consecrating to this object most of the income proceeding from his writings—amounting sometimes to more than ten thousand francs a year—he induced rich and pious families to adopt several of his *protégés* by engaging to pay for one or more, formed associations of ladies to collect subscriptions for the same purpose, and gladly became himself a beggar, to feed, clothe and train the future priests of the sanctuary. In several dioceses the affection of the Bishops facilitated the matter greatly: this was especially the case in that of Poitiers, thanks to the warm attachment of the illustrious Mgr. Pie; and the Seminary of Montmorillon was the one he loved best, and which received the largest number of his spiritual children.

One day, Mgr. de Ségur received a visit from the Abbé Millot, Superior of the Ecclesiastical College of Saint-Dizier, who came to offer him the sum of sixty thousand francs if he was willing to undertake the re-establishment of the little community of "Clerics of St. Sulpice," which,

after many vicissitudes, had been dispersed after the revolution of 1830. The matter was the more pressing from the fact that the two Little Seminaries of Paris were compelled by different circumstances, to receive boys whose vocations had not been sufficiently tested. The offer was unhesitatingly accepted, on the condition that M. Millot obtained the formal and entire approval of Cardinal Morlot, the Archbishop of Paris. This was willingly given, a house was taken at Auteuil, and M. Millot, began the work by receiving gratuitously, in honour of the twelve Apostles, twelve boys whose singular piety left little doubt of their perseverance. Mgr. de Ségur joined heart and soul in this good work, and became the very life of the little community both at Auteuil and at Issy, whither it was shortly moved.

Already one is induced to ask how it was possible for one man, and that man blind, to carry on all these ceaseless and absorbing works: and yet this was not all, for before he had spent quite two years in the Rue du Bac he had undertaken a charge almost equal to the three others. This was the Catholic Association of St. Francis of Sales, a work which sprang from the very heart of Pius the Ninth and of which, notwithstanding his humble protestations to the contrary, Mgr. de Ségur must be regarded as the true founder. It was in 1856 that Mgr. de Mermillod and Père d'Alzon, the Superior of the Fathers of the Assumption, called the attention of the Holy Father to the danger menacing the faith of thousands from the proselytism of Protestant sects and the machinations of secret societies, and Pius the Ninth expressed his strong desire to see formed a great association of faith, prayer, and alms which should be, as he said, "a kind of Home Propaganda." Immediately on their return to Paris, Mgr. de Mermillod and Père d'Alzon called on Mgr. de Ségur to ask him to allow a meeting to be held in his *salon* for the purpose of consulting on the best means of realizing the Pope's idea. He consented, and on the feast of St. Joseph,

1857, a very remarkable assembly of influential Catholics was gathered together in the Rue du Bac—Père Lacordaire, the Pères de Ravignan, Olivaint, and Ponlevoy, Père Ratisbonne, MM. Hamon, Desgenette and Deguerry, the venerated curés of Saint-Sulpice, N.D. des Victoires, and the Madeleine, were amongst the religious and secular priests present; while conspicuous in the ranks of the laity were Montalembert, Louis Veuillot, the Vicomte de Melun, and Augustin Cochin. A very simple body of statutes was drawn up, the *œuvre* placed under the patronage of St. Francis of Sales, and Mgr. de Ségur declared President, in spite of his representations that he had already more than he could manage. However, he had to submit; and as usual, set to work as though he had nothing else to attend to. The Bishops hastened to send their cordial approval and promises of cooperation. The good work was fairly started, the Père d'Alzon being, said Mgr. de Ségur "the true founder," a statement to which we must demur, for the Marquis's account plainly shows that the honour of the foundation is due to his saintly brother, who certainly had all the labour of it. As a matter of fact, the meeting was called for the purpose of explaining the Pope's views, not of organizing the association. All were unanimous in entrusting this onerous task to "the blind saint," and in ardently desiring its success; but the majority, it seemed, were far from sanguine as to the result. As to the good Father whom Mgr. de Ségur insisted on calling the "founder," he appears, we must own, to have left the President in the lurch. Mgr. de Segur says himself that after a few months Père d'Alzon left him "to settle matters as best he could"—*Se débrouiller de son mieux*.

And how did he succeed? The question even now, can only be answered by saying that God gave him extraordinary and special assistance. Before the end of the year the work had numbered several thousand associates and received more than thirty thousand francs,

which were applied to founding schools, distributing good books, giving missions, and repairing or supplying with necessities poor and neglected churches. As to Mgr. de Ségur's organization and management, one fact speaks volumes—twenty-four years later, at his death, there was nothing to alter, or correct, or improve. Everything was the same as at the beginning, except that instead of being established in forty dioceses, it was so in every diocese in France and in many in Belgium, Italy, Spain and Canada that the number of associates was one million five hundred thousand, and the amount distributed yearly, eight hundred thousand francs. Think what these figures represent—the souls saved, the children taught, the sanctuaries restored! Think, too, of the labours, the self-sacrifice, which purchased these blessed results. With unwearied patience and perseverance he sought for the right persons to be employed in the manifold branches of the work; it was his rule that every one engaged in working for God and the Church, from the highest to the lowest, should be, in the fullest sense *men of faith*, and we cannot doubt that to the strict and invariable application of this principle is due in great measure the constant and increasing success of the Association of St. Francis of Sales, surely one of the greatest and most singularly blessed even in France, fruitful as she has ever been of such works for the glory of God.

One of the heaviest charges imposed on him by his new duties was that of preaching the object of the *œuvre* in different parts of France. Fain would we dwell on this part of his apostolic labours at greater length, but we must content ourselves with a few details of his visit to Annecy in 1865, when he embraced the opportunity of the bi-centenary of the canonization of St. Francis of Sales to preach the work placed under his patronage in the very spot sanctified by his relics. These were exposed for the veneration of the faithful for some days before being translated to the spot chosen by the saint for their final

resting-place, and from all the parishes far and near processions, led by the curés, came flocking into Annecy. The Bishop had begged Mgr. de Ségur to receive these good souls and say a few words to them; it was just what he delighted in: "while Mgr. Mermillod preached the great sermons, requiring eloquence, I preached the little ones," he said. For hours he remained, sitting or standing near the shrine, and as each little band of pilgrims gathered round it, he spoke to them for a few minutes with his own charming familiarity and grace, of some passage in the saint's life, some virtue which he especially loved and practised. From time to time came processions entirely formed of children from the schools and orphanages: then, indeed, he was in his element; it might have been St. Francis himself teaching these dear children of the poor the love of suffering for the love of Christ, going into the details of their simple lives and shewing them how to offer up to their Lord reproofs and punishment, the heat which tired them, the cold which pinched their little feet and hands; and all because it was the will of God. One most touching incident occurred, showing how quickly one of these innocent souls responded to the heroic teaching of the prelate for whom that holy will had chosen the same cross as for the little Savoyard peasant. A poor woman, who had brought her blind child to the shrine during one of Mgr. de Ségur's addresses, said at its conclusion: "Now, darling, ask our dear Saint to beg the good God to give you your sight." "Oh mother," was the answer, "did not you hear the priest say we must wish nothing but the will of God? I am not going to pray for my eyes, but for that."

## THE NEW RUBRICS OF THE ROMAN BREVIARY.

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It is well known to all who are concerned in the recitation of the Divine Office, that the authorities at Rome have lately published some modifications of the Rubrics of the Missal and Breviary, which, when carried into effect, will cause a good many changes as to the celebration of feasts, their commemoration, and the like. That some such modification is not inopportune may be argued from the fact that, on account of the many translations necessitated by the present rule, the *Ordo* which the writer of these lines has to follow prescribes, in the week in December in which he writes, one feast which occurs in the month of July and three which occur in the month of September. As the Church lives on, century after century, her Calendar becomes filled up more and more by the addition, from time to time, of the feasts of glorious saints, and, as the arrangement of the yearly moveable feasts is always changing, according to the incidence of Easter, it is inevitable that many translations must take place, and some little trouble be occasioned by them. The new principles introduced by the present modification of the Rubrics are very interesting in themselves, and admit of very easy explanation. We are about to set before our readers the chief of the new modifications, confining ourselves for the present to the Rubrics of the Breviary.

Few, perhaps, even among our priests, take the time to make themselves masters of this carefully systematized set of rules, for every one has his *Ordo*, and there he finds set out for him, day after day, the Office and the Mass

which he is to recite. It might be well if some of us were not quite so helpless as we are in this matter, for an *Ordo* may easily be mislaid, or left behind on a journey, and in this way time may be lost or mistakes may be made. Nor are the principles on which the Rubrics are drawn up difficult to grasp. However, we are not lecturing our clerical subscribers, and we shall simply invite any one whom it may concern or interest to take his *Totum*, or the volume of his Breviary which contains the *Rubricæ Generales*, and follow us in our short explanation of the changes which are now made by authority of the Holy See. He will find himself in presence of a formidable amount of prescriptions, which are divided into General Rubrics and Special Rubrics. The former of these are divided into twenty-seven "titles," and under each "title" there are numbers or paragraphs more or less numerous. Let us see under each title what changes are made.

The first title, *De Officio Duplici*, has only a single modification of the words. The name of St. Joseph has lately been introduced into the "Suffrages," and the introduction is now registered in the Rubric, "Suffragia de Sancta Maria, Sancto Joseph," etc.

The second title, *De Officii Semiduplici*, has a short but most important change. "Semidoubles" are no longer to be transferred at all. It is now said in the Rubric, "A Semidouble is kept on the day on which it falls, or a commemoration of it is made as will be said." "*De festo semiduplici fit eo die quo cadit, aut de illo ponitur commemoratio, ut dicetur,*" etc.

The third title, *De Officio Simplici*, remains unaltered.

The fourth title, *De Dominicis*, is altered in many particulars in its first paragraph. Thus this paragraph enacts that the Sunday Office is always followed on the Sundays of Advent, and the Sundays from Septuagesima to Low Sunday, whatever feast of a Double, or Semidouble may occur, for the feast is transferred. Then the

new Rubric adds, "or a commemoration of it is made." The exception to the general rule in the old Rubric is, "unless that feast be of the principal Title or Patron of some Church or place, or of the Dedication of a Church, in which case in that Church or place alone the feast of the Title or Patron is kept, commemoration being made of the Sunday, certain Sundays excepted, as will be said in the Rubric about commemorations. Here the new Rubric adds, "The same rule is kept as to other Feasts of the First Class, which occur on the above-named Sundays." The rest of the title remains unaltered.

The fifth and sixth titles, *De Feriis* and *De Vigiliis*, are not modified.

The seventh title, *De Octavis*, is changed, in accordance with the new rule about translations. The present rule for the celebration of Doubles or Semidoubles which fall within Octaves is adhered to, the commemoration of the Octave being made, unless the feast be one of the more solemn, in which no commemoration is made, except in the case of the Octaves of the Epiphany and Corpus Christi. The rule follows about the Octaves of Easter and Pentecost, on which every feast is transferred. Here the new Rubric adds, "if it is one that can be transferred—"si transferri valeat"—if not, commemoration of it is to be made. Another change occurs as to the Octave of Corpus Christi, in which it is now enacted that no transferred feasts can be celebrated, "unless they are of the First or Second Class." Semidoubles are only to be commemorated within that Octave, as they are no longer to be transferred. The present rules for the commemoration of Simple Feasts for the celebration of Sundays that fall within Octaves, for the concurrence of Octaves, and for the celebration of Octave Days as Doubles, remain untouched.

The eighth title, *De Officio Sanctæ Mariæ*, remains as before, with the insertion of the name of St. Joseph into the order for the Suffrages at Prime and Compline.

When we come to the ninth title, *De Commemorationibus*, we necessarily find a considerable number of modifications. In the third paragraph, which arranges for the concurrence of Sundays with feast days, the old order for the commemoration of the Sunday and the precedence of a Double Feast is left as it was, with regard to Sundays from Pentecost to Advent, from the Epiphany to Septuagesima, and from Low Sunday to Pentecost *exclusive*. The other Sundays of the higher order are to hold their place as before, except in the cases of great festivals such as those already mentioned in the title, *De Dominicis*. No feast is to take precedence of the greatest Sundays, the First of Advent and Lent, Passion Sunday, Palm Sunday, Easter Sunday, Low Sunday, Pentecost, and Trinity Sunday. All feasts are transferred to the next day which is available, except in Holy Week, Easter Week, and Pentecost Week. This is now extended to all Feasts of the First Class which fall on these greatest Sundays.

The rules in paragraph four of this title, as to the commemoration of Octaves, Simple Feasts, Vigils, days within Octaves, and ordinary Sundays and the more solemn feasts remain as before, and in the next paragraph the Feasts of the Immaculate Conception and of St. Joseph are added to the list of those greater festivals on which commemorations are made more sparingly. In the next paragraph, which enumerates the feasts of the second order, with relation to commemorations, the Holy Name, the Patronage of St. Joseph, the Precious Blood, St. Joachim, and St. Anne are added to the list. In the seventh paragraph a clause is added, in consequence of the new arrangement by which a great number of Doubles and all Semidoubles are no longer to be transferred. These are now to be commemorated like an Octave Day, or a Sunday, in both Vespers and in Lauds, except in Doubles of the First Class. The rules as to the way in which commemorations are to be made re-

main as before, as also that which enjoins the reading of the ninth Lesson from the Homily of the Sunday when it is commemorated. This is the ninth paragraph. The tenth, which enjoins the reading of the Lessons of feasts when they are commemorated, is enlarged by a new clause. When on a feast of nine Lessons, commemoration is made of a Double or Semidouble reduced to the rank of a Simple, then as a ninth Lesson for the feast which is kept is to be read one made up of the historical Lessons of the Second Nocturn of the feast commemorated, except in the Octave of Corpus Christi, in which no such ninth Lesson is to be read, and the same holds good in the case of a Simple Feast commemorated within the same Octave. The eleventh paragraph provides for the order in which commemorations are to be made. A Double, even when reduced to the rank of a Simple, is to take precedence of a Sunday, and a Semidouble, similarly reduced, is to come next after a Sunday.

The tenth title, *De Translatione Festorum*, is another which has been considerably modified by the new legislation. In the first paragraph we note the same addition of the Feasts of the Immaculate Conception and of St. Joseph to the list of feasts of the highest order. At the end of the paragraph comes the important clause forbidding the translation of many feasts which have hitherto been transferred. The minor Doubles, except those of the Doctors of the Church, if they are in any way impeded by the occurrence of a Sunday or feast or office of the higher class, are not transferred, but on the day on which they fall commemoration is made of them in both Vespers and at Lauds, and then a ninth historical Lesson is read, as above, at Matins, if this can be done on that day—otherwise they are altogether omitted that year, as has been said. The same rule holds as to Simples and as to other Double Feasts for whose translation no room occurs in the course of the year. In the second, third, fourth, fifth, and sixth paragraphs of the

same title, there are corrections and additions in harmony with the above change. The alteration to simple commemoration, instead of translation, in the case of those minor Doubles, is mentioned whenever there is occasion. In the seventh paragraph it is enjoined that a more solemn feast is to have precedence of others in the order of translation, and that where there is no difference, the order of the day on which they properly occur is to be kept. The fifth paragraph is much shortened, on account of the abolition of the translation of Semidoubles. It now runs as follows: "A Semidouble Feast occurring on the days above-mentioned, or within the Octave of Corpus Christi, and other Sundays in the year, is not transferred, but on the day on which it falls, commemoration is made of it in both Vespers and in Lauds, and its ninth historical Lesson is read, or the feast is altogether omitted, as is said above of the minor Doubles."

After this title, we may pass on very rapidly, as a great number of those which remain are altogether unchanged, or very slightly modified. Those that are entirely unchanged are—XI. *De Concurrentia Officia*, XII. *De Ordinando Officio ex prædictis Rubricis*, XIII. *De Matutino*, XV. *De Prima*, XVI. *De Horis Tertia, Sexta, et Nona*, XVIII. *De Completorio*, XIX. *De Invitorio*, XX. *De Hymnis*, XXI. *De Antiphonis*, XXII. *De Psalmis*, XXIII. *De Canticis*, XXIV. *De Versibus*, XXV. *De Absolutionibus et Benedictionibus ante Lectiones*, XXVII. *De Responsoriis*, XXIX. *De Capitulis*, XXX. *De Oratione*, XXXI. *De Hymno, Te Deum*, XXXII. *De Oratione Dominica et Salutatione Angelica*, XXXIII. *De Symbolo Apostolorum et Symbolo Sti. Athanasii*, XXXIV. *De Precibus*, XXXVI. *De Antiphonis Beatæ Mariæ in fine Officii*, and XXXVII. *De Officio Parvo Beatæ Mariæ et aliis*.

Others of the titles are very slightly altered, in accordance with changes already mentioned. The fourteenth, *De Laudibus*, has the insertion of the name of St. Joseph after that of our Blessed Lady in the text of the com-

memoration at Lauds, and it is added that the commemoration of a Simple Feast or of a feast kept as a Simple is to have precedence. In the seventeenth title, *De Vesperis*, there is the same insertion of the name of St. Joseph. There is the same insertion in title thirty-five, *De Commemorationibus Communibus*.

The titles which are somewhat more modified are the following. The twenty-sixth, *De Lectionibus*, inserts a clause about the ninth Lesson in harmony with what has been already mentioned. "On a Double Feast, or a Semi-double, which is kept as a Simple, there is read a ninth Lesson made up of all the historical Lessons of the second Nocturn of the Saint, as has been said above." "If more than one 'Ninth Lesson' proper of the Saint's occurs, that of the more worthy is to be read." The twenty-eighth, *De Responsoriis*, has a short addition, saying that there are some Offices in which there is a proper Verse to be inserted in the Responsory at Lauds, besides those mentioned in the Rubric, such as the Most Precious Blood, the Most Sacred Heart, and the Seven Dolours of the Blessed Virgin.

There are also at the end of the Rubrics of the Breviary some lists of Feasts of the First and Second Class, of the Greater Sundays, and Greater Doubles, as to all which classes there are certain well-known regulations which are not modified. But the lists themselves are in some instances changed. The Doubles of the First Class in the old list were sixteen. They are now eighteen, the Feasts of the Immaculate Conception and of St. Joseph having been added. The Doubles of the Second Class have been diminished in number by the removal of the Immaculate Conception and of the Feast of St. Joseph, and increased by those of St. Joachim and St. Anne. The greater Doubles have been increased by the insertion of the Feasts of the Presentation of our Lady, of the Angel Guardians, of the Commemoration of St. Paul, and of St. Benedict, St. Dominic, and St. Francis.

## THE SAINTS OF WESSEX AND WILTSHIRE.

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### I.

#### THE APOSTLES OF WESSEX.

I. *The seventh century.*—It is hard to realize how things were eleven hundred years ago. Little else on earth was the same, save that then, as now, there were men and women with bodies and souls like ours, and rivers ran beneath the chalk downs of Wiltshire, and through the broad valleys of Berkshire and Oxfordshire. The Romans had ruled for three hundred years over the land, and made roads and forts and walled cities, had built themselves beautiful houses, and many of the Britons whom they had conquered had, as in British India of to-day, become to all intents and purposes like in education, dress, and manners to their conquerors. And when Rome became Christian, if not before, Britain became Christian too, and its bishops sat in the Councils of the Church, and Rome and this country were united by a double tie.

But the Romans were forced to leave England in order to protect their own capital, taking with them their governors and magistrates, their armies, and the British soldiers whom they had recruited and trained. Then, like a lava stream, Pict and Scot poured down from the Highlands of Scotland into this land, and a British King called to his aid the Anglo-Saxons, long the terror of the British coasts. They were called in to help, but they soon turned their arms against their allies, who, spite of a stubborn and gallant defence, were at length

driven back to the western parts of our island, to Cornwall and Wales, to Lancashire and Westmoreland. New England was divided into seven small kingdoms, and Wiltshire, Berkshire, and Hampshire were of the kingdom of the West Saxons. So fierce had been the war between Saxon and Kelt that, save those who escaped to the west, the Britons were either exterminated or made the serfs of the new landowners, and of these last their faith seems almost to have been blotted out, just as, in the same struggle, all vestiges of Roman culture were destroyed. Thus our land became once more a pagan and almost a savage land.

And when they had subdued the Britons, the petty kings and kingdoms of the Saxons began to turn their arms one against the other, till the land was soaked with blood. According to the fate of war, Wessex at one time extended its boundaries to a large district north of the Thames as far as Bedford, and again, while wresting the west country from the Britons, it lost its possessions on the other side of that river. So cruel were these wars that Saxons sold Saxons prisoners as their slaves, and when Bernicia and Deira—Northumberland and Yorkshire—were at war, we find young men and boys from Yorkshire sent as far as Rome to be sold in its marketplace.

II. *The Mission of St. Augustine.*—It was there, about 580, that the Roman monk St. Gregory saw the fair-haired and fair-faced English boys, and felt a call from God to go and change the Angles into angels. But he could not be spared from Rome, and it was only when he became Pope that he was able to carry out by means of others the great design which God had put into his heart. And in 597 a band of brother monks of that great Pope, from his Roman monastery of St. Andrew on the Cœlian Hill, brought the great message to the Bretwalda Ethelbert, who, though styled King of Kent, ruled over a large portion of the island.

Ireland was already Catholic, for another Pope, Celestine, had sent St. Patrick thither in 432, while Pope Siricius, many years before, about 390, had despatched St. Ninian to the south-western corner of Scotland, where he founded the church and see of Whithern—the White House, or Stone Church, and St. Columba, born one hundred years after St. Patrick's coming, had become later on, with his Irish monks, the apostle of Scotland.

But though St. Augustine had preached up and down our land, the faith had not cast its roots deeply outside Kent. The Pagan fishermen of Dorsetshire had insulted him, the bishops of the Britons, out of hatred of the Saxon—of whom St. Augustine was the representative—refused to submit to him or to help him, and when Ethelbert died, his pagan son, finding—as Henry the Eighth learnt in later years—that the Church could not authorize sin, forced his people back into idolatry. So, too, in the north, St. Paulinus, the companion of St. Augustine, and first Archbishop of York, on the death of his convert the King Edwin—who was slain for his faith by the pagan Penda—was forced to fly. Thus the faith had hardly shone upon the south-west of England, and Venerable Bede called its inhabitants the most pagan of the land. The night was darkest before the dawn.

III. *St. Birinus, December 5.*—Some forty years (634) after St. Augustine's landing on the English coast, there was a Roman of noble birth who, like so many of his time, filled with zeal for souls, went to the Pope to ask to be sent on a mission to the heathen. His wish was to go and preach "in the uttermost bounds of England, where the name of the Gospel had not been heard." So Pope Honorius sent him to Genoa, where he seems to have profited by the strangers at that great port to learn the language of the Anglo-Saxons. There he was consecrated Bishop by Asterius, the Archbishop of Milan,\* who was then living in Genoa.

\* There is no Bishop of Genoa of that date in Ughelli's *Italia Sacra*.

Thence he took his way by land to the French coast. The Pope had given him one of his corporals of linen cloth on which he used to consecrate at Holy Mass. And with the Sacred Body of our Lord wrapped up within it, St. Birinus carried it, as his Viaticum, around his neck. When, however, he celebrated Mass, he placed the sacred burden on the altar.

On reaching the shores of the British Channel, St. Birinus secured a passage in a Hampshire boat—Father Malbrancq tells us\* the place was Boulogne—and began to offer up the Adorable Sacrifice. But the crew were so anxious to start that they hurried him off, and it was only when on board, with a strong southern breeze blowing, that the Saint, to his horror and grief, remembered to have left behind what, to quote the words of the chroniclers, was “dearest and most precious to him.” In vain he implored the pagan Saxons to put back; and then, with a strong prayer and stronger faith, he stepped out on the yeasty waves. “Many waters could not extinguish his charity.” He gained the shore, recovered his treasure, and then walked back to the ship, which, according to some accounts, remained motionless till his return. When he came on board, without a drop of the sea-water upon his dress, the sailors fell at his feet, kissed them, and would have worshipped him as the crowd at Lystra had worshipped Paul and Barnabas. But, like the great Apostle, he told them of the True God, and many of the crew became Christians, and the first-fruits of his mission.

No less an authority than Fox the martyrologian admits that a number of writers record this miracle, and spite of the fact that it is not narrated by St. Bede, who for more than one reason was specially isolated from the Wessex mission, it is accepted by so grave an historian as Baronius. St. Birinus blessed some water on board and baptized his new converts.

To them no doubt he owed, on landing upon their

\* Malbrancq. De Morinis, l. iii. c. 21.

coast, so hearty a reception. The people simply rushed upon him in crowds. God allowed another miracle to confirm his words.\* An old woman blind and deaf had been told in a vision to go to the new comer, and that from him she would receive her sight and hearing. She asked a friend to lead her to St. Birinus, and, on his signing her eyes and ears with the cross, the promise made to her was realized. So for three days he stayed and laboured there. And finding close at hand what he had come in search of, a thoroughly pagan nation, he determined to devote himself to its conversion without going further.

God had arranged just at this time an event which had great influence on the apostolate of St. Birinus. When St. Edwin was reigning over the north of England, Oswald, the son of a former rival of the King, was living in exile with the monks of St. Columba at the holy island of Iona, and from these monks he received the faith. When St. Edwin fell, St. Oswald came back to win the crown, and set up Catholicity once more in Northumbria. At the battle on the heights near Hexham, God gave him the victory, and as Bretwalda he was the accepted suitor of the daughter of Kynegils, the King of Wessex. St. Oswald was most anxious that his future father-in-law should become a Christian before the marriage, and this came about in no small part owing to St. Birinus' teaching. St. Oswald stood godfather—contrary to the modern discipline of the Church—to the father of his future wife. Perhaps it was in the broad Thames at Dorchester that the royal baptism took place.†

Not long after, one of King Kynegils' sons and a grandson followed his example. The light of the truth shone out brightly. The soil was already prepared, for we are told expressly there were many converts there of

\* Capgrave, *Legenda Nova Angliæ*, p. 38; and a MS. Bodl. Digby, of the ninth century.

† *A. S. Chron.* 635. Cynegils baptized at Dorchester.

St. Augustine.\* But St. Birinus, with untiring zeal, "travelled up and down his vast diocese, preaching, catechizing, baptizing, calling many to God, and consecrating many churches." The whole kingdom became Christian, and the Saint was forced to remain and fix his see at the "village of the stream," Dorchester on the Thames. That ancient British town the two Kings gave to the Bishop, Kynegils as the direct lord, and St. Oswald as over-lord of all the land. Then St. Birinus destroyed the temples and the idols. The see soon ceased to belong to Wessex, and St. Headda afterwards transferred it to Winchester, where even in St. Birinus' time the King had his residence, and had begun to build what he intended for a Cathedral.

Kynegils died, and a pagan son succeeded in his place, a wild and wicked man, who divorced his wife, the sister of Penda, his mighty neighbour, the heathen King of Mercia. The insult was swiftly avenged, and King Kenwalch was driven from his throne. But exile was to him, as it had been to St. Oswald, a source of grace, for at the holy court of Anna, the King of the East Angles, he learned the beauty and the truth of the faith, and on his restoration to his kingdom he did all in his power to help Birinus in his good works. Among these was the completion of the Church of Winchester, not that which is now standing, but one which was the wonder of its day, for that universal genius, the Abbot St. Bennet Biscop, gave his assistance in the work. He had learned, in his frequent journeys to Rome, to emulate the splendid buildings of the Eternal City.

The consecration of this Church was one of the last recorded events in St. Birinus' life. It was dedicated to the Holy Trinity and SS. Peter and Paul. Our Saint returned to Dorchester, and there, on December 3, 650, he went to his reward, and there he was buried.

\* MS. Bodl.

Some have said that our Saint was one of the monks of St. Andrew's of Rome, whence came St. Augustine and his companions, but tradition tells us, that for the service of his church at Dorchester he established,\* in 635, Canons, or priests, as the name implies, living by rule. But however this may have been, when, many centuries later, in 1140, the Bishop of Lincoln placed Canons Regular in charge of the Church of Dorchester, they petitioned the Holy See—in spite of the positive statement of Venerable Bede, that St. Headda translated St. Birinus' relics to Winchester—to be allowed to raise his body from the humble grave in the Church of Dorchester, where they declared it still lay, to a more honourable place. And this they urged upon the ground that his name was inscribed on the Register of Saints. The Pope, Honorius the Second, commissioned the Archbishop of Canterbury, Stephen Langton, to investigate the matter. It was brought up as evidence that, at the voice of a vision, one of the Canons had, with the permission of the Abbot, made a search for the body before the altar of the Holy Rood, and that there it had been found, vested in a red chasuble and two stoles, with a metal cross and a chalice. Wondrous miracles were also declared to have been wrought at the tomb. A search, so it was said, was made in the same spot, and the bones were found undisturbed, and though the body had fallen into dust, fragments of vestments and of the two stoles were discovered, and with the remains a leaden cross, a small chalice, and a burse or bag of silk, embroidered on one side with gold. This the Canons felt sure was that in which St. Birinus used to carry about the corporal given him by the Pope. Honorius was very loath to reject the authority of so trustworthy an historian as Venerable Bede, and gave fresh orders that the Archbishop should go to Winchester, and there make a personal inquiry as to whether any miracles

\* Capgrave.

like those said to have been wrought at Dorchester had been worked in the former Cathedral. How matters ended we do not know, save that the Canons of Dorchester placed in a shrine what they believed to be the relics of St. Birinus, and you can see in the stately church the splendid remains, richly carved and decorated, of the stone work on which it rested. Winchester still claimed to possess them, and very likely, as has been the case elsewhere, each had a rightful claim, as no doubt some of his relics were carried to Winchester, and some were left behind at the old mother see.

It shows the Catholicity of the Anglo-Saxons that the successor of the Italian Bishop was one Ægelbert, a Frenchman, who later on became Bishop of Paris, and was the consecrator of the great St. Wilfrid. He had studied the Holy Scriptures in Ireland, then the centre of learning. But, as he could not speak the language of the Anglo-Saxons well, the King sought for a bishop of his own race and tongue. Yet he was not more suited with one of his own choice, and he begged Ægelbert to return. Unable to do this, Ægelbert recommended his nephew Eleutherius. As Wini, the Bishop of Wessex, was transferred to London, Theodore, the Archbishop of Canterbury consecrated Eleutherius, who proved a worthy bishop, and aided St. Aldhelm in his work of building Malmesbury Abbey.

IV. *St. Headda*.—When Eleutherius died, in 676, the Abbot of a religious house, we know not which,\* the sainted Headda was appointed his successor. He was consecrated Bishop at London by Theodore, the Archbishop of Canterbury, the learned Oriental, whom the Pope had chosen for the Metropolitan See of England.

St. Headda transferred his bishopric to the royal city of Winchester, whither, so Bede states, as we have

\* The Abbot of Whitby, who was elected 676, and died in 705, was called Headda, hence probably the idea that St. Headda had been Abbot of that monastery.

already heard, he took the bones of his great predecessor, St. Birinus, to his new Cathedral. However this may have been, the Kings of Mercia, who became masters of Dorchester on the Thames, made that town the chief see of their kingdom, till finally it was transferred to Lincoln. A long series of civil wars devastated Wessex during the first years of our Saint's rule. One of the royal line of Cerdic was an exile in the woods of Sussex, and there he met St. Wilfrid, an exile like himself. For that great Archbishop had been unjustly driven out from his northern see, and was spending his time in converting the poor heathens of that country. Again and again the Bishop had done a kind turn for the brave but cruel prince, whose name was Ceadwalla, by generous help to him in his distress. Such an influence in fact he gained over him that, even while still a pagan, he used to offer him a tithe of his spoils gained in war. At length,\* thanks in no small part to St. Wilfrid's help, the savage warrior found himself King of Wessex, and St. Headda was delighted to see his Sovereign call the exiled Bishop from his see at Selsey to give him instruction in the Catholic faith. Ceadwalla had only reigned two years when, conquered by the words of St. Wilfrid, he determined not only to become a Christian, but to leave all and follow Christ. He had caught the contagion of St. Wilfrid's love of Rome, and as Bede beautifully says, "he left his kingdom for his Lord and for an eternal kingdom, and went to Rome, for he wished as a special glory to obtain the favour of being baptized at the *limina Apostolorum*, the tombs of SS. Peter and Paul, where alone he had learned that the entrance to eternal life was open to mankind." And he hoped too, as soon "as he was baptized, to die and go to eternal reward when cleansed from sin." S. Headda rejoiced to see in the royal catechumen marvellous proofs of his sincerity in the complete change that came over him, making him gentle, humble, and self-restrained. Ceadwalla was bap-

\* Eddi Stephen's Life, p. 57. Rolls' Edition.

tized by Pope Sergius on Holy Saturday, 689. Nor had he put off the white robes, then worn for a week by the newly baptized, before he got his wish, and went to God. He had received the name of Peter at baptism, and was buried in the great church of the Apostle.

St. Guthlac had retired, in 699, into the fens of Lincolnshire, to spend the remainder of his days in penance and solitude, in a spot where afterwards was to rise in his honour the great Abbey of Croyland. St. Wilfrid, who, after his conversion of Ceadwalla, had been again driven from his northern see, held the joint bishopric of Lichfield and Leicester, thanks to his good friend the King of Mercia, from 691 to 703, when he was forced, by the unjust sentence of the Synod of Austerfield, to appeal a second time to Rome. A Bishop Headdi succeeded him. He died in 721.\* So that a beautiful story in Felix's life about how Headdi, on a visit to Croyland to consecrate the church, struck by the holiness of the Saint, insisted on ordaining Guthlac, and how meekly the hermit rebuked the bookish Wilfrid, can hardly apply either to our Saint or to St. Wilfrid.

The latter days of St. Headda were still more gladdened by the good and glorious reign of one of the best of our Saxon kings, Ina, glorious in war as the conqueror of Cornwall, greater still in peace by his grand body of Christian laws, of which many still linger in our statute-books. In the preface to his code he expressly mentions St. Headda among those by whose advice, and with whose assistance, he had drawn it up. A fitting end to such a life was that, like Ceadwalla, King Ina gave up his crown, and went to live with his wife, unknown and unhonoured, amidst the crowds of English pilgrims to the tombs of the Apostles. But, many years before this, St. Headda had gone to his reward, on July 7, 705, and his relics had been laid in the Cathedral of Winchester. His name appears on the roll of saints in the Roman Martyrology, and his feast was kept in the Salisbury dio-

\* Neve, *Fasti Anglicani*.

cese on the day of his death. Venerable Bede, in weighed words, speaks to his goodness and justice, and says his life as a Bishop, and his teaching, found their source rather in his deep-seated love of virtue than in book-learning. William of Malmesbury appeals to his letters, which he had read, as proof of his scholarship.

Archbishop Theodore did not hesitate to ask his prayers in Latin verses, still preserved at Cambridge—

Thou who seest God's own face,  
Thou worthy steward of His grace,  
Hæddi—sainted Bishop, pray,  
Glory of prelates' grand array,  
For the poor pilgrim Theodore,  
For me, thy fervent prayers outpour.\*

But God spoke louder by the miracles wrought at his tomb. For Venerable Bede tells us that Pecthelm, the Bishop of Galloway, used to tell that in the place where he lay so many miraculous cures took place, that the people of Hampshire used to carry off the dust, and mingle it with water, which they gave to drink, or with which they sprinkled man and beast. And this went on till a fair sized hole had been scooped out.

It would seem the Saint's body first lay in the churchyard, and over it was erected a noble tomb, richly carved; but no doubt it was afterwards translated to the Cathedral. His name can still be read under an empty niche at the eastern side of the magnificent reredos, among the names of the great sovereigns, benefactors, and saints of Winchester. Beneath it, perhaps a memory of what Bishop Pecthelm describes, a low door, apparently leading into the crypt, is to this day called the holy hole. Over the niches is inscribed: "The body of the saints are here buried in peace. By whose merits many miracles (*fulgent*) shine forth."

\* Te nunc Sancte Speculator,  
Verbi Dei digne dator,  
Hæddi pie Præsul, precor  
Pontificum ditum decor,  
Pro me, tui peregrino,  
Preces funde Theodoro.

F. G.

## THOUGHTS ON ST. JOSEPH.

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### I.

#### SCRIPTURAL ANTICIPATIONS.

No one can doubt that the Old and New Covenants are intended, in the designs of Providence, to correspond one to the other in many marvellous ways. The elder dispensation was a less full, a less complete, a less magnificent manifestation of God than the New. It was, in many respects, what the shadow is to the substance, what the figure is to the reality. But it proceeded from the same Divine Intelligence and Love, it was addressed to men of the same mental constitution and the same spiritual wants, on their way to the same eternal home. Moreover, it was expressly designed to prepare men for that which was to succeed to it, and it could prepare them most efficiently by being a kind of anticipation, in outline and in its chief details, of the good things that were to come. Thus it is natural to expect that any great distinguishing feature in the Kingdom of the Incarnation should have its anticipation in the Older Law and in the Sacred Scriptures, which are the history of that revelation. Moreover, one of the great positive boons of God, in both these dispensations, is the gift and system of prophecy. We might expect anticipations in the Old Testament of what was to be in the New Testament, even apart from the fact of the large sphere devoted to direct and personal prophecy in the counsels of God. But, when the ordinance of prophecy is taken into the account, it

becomes still more reasonable to look for that particular kind of anticipation of which we are speaking.

It is therefore only natural for the devout Catholic who turns his thoughts to the greatness, in the Kingdom of the Incarnation, of the figure of St. Joseph, the Spouse of Mary, and the reputed Father of our Lord, to ask himself, in the first instance, what there is to be found in the Scriptures and history of the Old Covenant which may be considered as an anticipation of the character, the person, the office of this great Saint. We are disposed to look through the prophetic writings, or through the long line of saints who are as stars in the firmament of the older dispensation, and see if we can trace in them anything, or any person, that may be considered as foreshadowing St. Joseph, as he is now revered and honoured all over the Catholic Church. In a certain sense he is now almost the chief of the saints. He seems to stand, with St. John Baptist, next to the Blessed Mother of God herself. He is the Patron of the Catholic Church. He is the guide of the spiritual life. He has a special office in relation to the Priesthood, and to Religious Communities. He is the especial Patron of holy deaths. He is the great refuge of the destitute and afflicted. His prayer is most powerful. It is thought that no one can be truly devout to him without making great progress, without experiencing immense protection, without finding unfailing assistance in his intercession. His power and his patronage are universal. All these things have come to be gradually recognized concerning him, more by the instinct of the Church and her children, than by any formal teaching.

These are great things to say of any saint, and yet they seem to be but the natural results of St. Joseph's great position in the Dispensation of the Incarnation. For there he is the Head of the Holy Family, the guardian of Mary and her Divine Child, recognized as her husband and His father, the one of that earthly

Trinity to whom it belongs to rule and to provide. Such an office could not be conferred, in the Providence of God, without immense virtue in him on whom it was bestowed, and immense graces to enable him to discharge it with faithfulness. It does not seem wonderful, when we consider the extreme magnificence with which God has dealt with His own Mother, that He should deal with corresponding magnificence in the spiritual enrichment of one so close, so dear, so important to her. It seems the most natural thing, since her power in the spiritual kingdom of the Incarnation answers so completely to her office in the carrying out of the Incarnation itself, that there should be a similar correspondence between the position of St. Joseph in the Holy Family at Nazareth, and his position now in the holy household and family of the Church in Heaven and on earth. These are reasons for making us expect to find some traces of his future greatness on the scroll of prophecy, in the largest sense of that term.

If we turn our eyes to the Old Testament, and ask ourselves what we can find there to illustrate the position of this great Saint in the mind of the Church, more than one such illustration suggests itself without difficulty. It is not, as far as we know, asserted that there is any direct prediction which points out the person of St. Joseph and foretells the exact relationship in which he appears to stand to our Lord and His Blessed Mother. We can hardly expect more than that kind of historical and personal anticipation which consists in the prominence, in the Sacred History, of some person or series of persons who may correspond more or less faithfully to the position and character of St. Joseph. The Church appears to point to this kind of anticipation in the use which she makes of the Old Testament history in her offices for the feasts of this Saint. No one will suppose that she thinks her children so ignorant of historical facts as to confound the ancient patriarch Joseph, the eldest

son of Jacob and Rachel, his dearest and chosen wife, with the Spouse of our Blessed Lady and the reputed father of her Divine Son. Yet the Church fearlessly uses the history of the elder Joseph in her services for these days. She must do this, because she sees in that history the best possible commentary to be found in Scripture on the life of our Saint. It is easy to see how beautiful an instance we have in this of the applied sense of Scripture. But it is fair to think that the use made by the Church of this history of the son of Rachel is not a simple and arbitrary application. It is natural to think that the history itself was Divinely ordained and Divinely recorded in Scripture, with the direct aim of making the life of the earlier Patriarch, in so many points, an anticipation of that of his namesake in the Gospel history, much in the same way as the history of the great captain, Jesus or Joshue, the son of Nun, is a typical anticipation of the work of our Lord.

The history and character of the Patriarch are singularly beautiful, even among other such portions of the Old Testament. Joseph is certainly, so to say, the hero of the last twelve or thirteen chapters of the book of Genesis, just as Abraham, Isaac, and Jacob are the conspicuous figures around whom the interest of the narrative centres after the history has passed the great epoch of the Deluge. In many features of the story there seems a distinct anticipation of the character of the Spouse of our Blessed Lord. Some of the Fathers have noticed the dreams, on the interpretation of which so much turns in the course of the story, as a part of this anticipation. For the revelations of the will of God and of the mysteries of the Incarnation which are made to St. Joseph in the Gospel history are made in this way. Again, it seems clear that the obscurity in which the Patriarch was so long kept, in the time of his servitude in Egypt, and afterwards, when his origin was unknown to

Pharaoh, and even his existence unknown to his own father and brethren, is paralleled, in the case of St. Joseph by the evident obscurity in which he lived, although the lineal descendant of David, and so of the royal line. It is probable that if he had been in any way known to his contemporaries as having this royal claim in his own person, he must have attracted the jealousy and hostility of Herod, especially after that wicked King had been deceived by the Magi. In some contemplations on the early years of St. Joseph we find a kind of repetition, in his history, of the persecution of the Patriarch by his own brethren. But this may perhaps be considered as suggested to pious souls by the story of the earlier Joseph. It is, however, certain that St. Joseph was a humble artisan, not merely knowing a trade, as it is said that all Jews were so brought up, but having to earn his living by labour. We know also that he had no friends even in his own town of Bethlehem, to shelter him and our Lady at the time of the Nativity. In these respects he resembles his earlier namesake, as well as in his enforced exile in Egypt. But a more remarkable correspondence between the two lies in the great purity of each. The earlier Joseph refused the solicitations of his master's wife. The Saint of the New Testament was fitted, by his marvellous love of purity, which was probably embodied in a vow, as in the case of our Blessed Lady herself, to be the witness and guardian of her Immaculate Virginity, both before and after the birth of her Divine Child.

But the point of resemblance on which the Church has more especially fastened in her application of the history in Genesis to the feast of our Lord's reputed Father, is that of the authority committed to each, the high trust which each discharged with so much faithfulness. The earlier Joseph owes his great place in the Bible history to the post to which he rose in the government of the land of Egypt, to the power which he

exercised, for the temporal salvation of so many thousands, in providing against the impending years of famine, and to the unbounded authority which he administered over the kingdom. So also it has been with St. Joseph in the Kingdom of the Incarnation. St. Joseph was not the actual father of our Blessed Lord, any more than the Patriarch was the father of Pharaoh. But each exercised the office of a father, the one to our Lord, the other to the Egyptian King. As the Christian centuries have rolled on, the fatherly office of St. Joseph towards our Lord has been seen by the devout children of the Church, to be continued in his patronage over her. He has become the guide of her spiritual life, the great provider for the needs, temporal and spiritual, of religious communities, the patron of cities and countries, and at last of the whole Catholic Church itself. These three things are seen more and more to correspond to one another, the office of Joseph in Egypt, the office of St. Joseph in the Holy Family, and the office of St. Joseph, again, in the government of souls and of the Church their mother.

There are other less conspicuous figures and features in the Old Testament history which may fairly be considered as anticipations of the prominence of St. Joseph in the Gospel dispensation. There are stories and anecdotes in Scripture of which it has been said, more than once, that there seems no adequate reason for their insertion in the sacred pages, until we come to see their typical beauty and grace. Such are the histories, for instance, of Ruth, of Samson, of Jonas, and others. There are two passages in the history of which this may be said with especial reference to St. Joseph. The earliest of these is the delightful idyll, as it may almost be called, of the "wiving of Isaac." Abraham sends his faithful servant—as it seems, Eliezer of Damascus—to his own country, to bring a wife for his son Isaac from among his own kindred. The Scripture devotes a whole

long chapter, as we call it, in the book of Genesis, to this incident, and the chapter forms a perfect poem. Two things form its most beautiful features, the simplicity and purity of Rebecca and her family, and the devoted fidelity of the servant of Abraham. It is not difficult to see in him many points of resemblance to St. Joseph. The object of the office in the one case is the continuance of the holy line to which the promise of the future Redeemer had been more specially allotted. All generations and nations were to be blessed in Abraham and in his son Isaac. The object of the office of St. Joseph is to throw his protection and shelter over the Virgin Mother and the Seed promised to Abraham and Isaac. In both cases there is conspicuous and most beautiful faithfulness. Eliezer brings Rebecca in all her fresh purity to the son of his master, and St. Joseph, under the name and title of her Spouse, is the guardian and protector of our Blessed Lady, watching over her on her earthly pilgrimage, as long as his life lasts, as Eliezer watched over Rebecca in her journey from Mesopotamia. It cannot be doubted that Rebecca, like most of the holy women in Scripture, is a type of our Blessed Lady. Eliezer, in many respects, then, is a type of St. Joseph.

The other Scriptural story which may be considered as an anticipation of that of St. Joseph is to be found in the book of Esther. Esther deserved to become a great historical figure in the later ages of the Jewish people. She delivered them, by her intercession with the King her husband, from imminent destruction. In this she is a great type of our Blessed Lady, and her story thus assumes a sacred significance and an importance which it might not otherwise have attained. We may fairly say, all this might have been true, and yet there might have been no feature in the history which could suggest to us the office of St. Joseph. As it is, however, there is another great figure, by the side of Esther, who seems placed there in a relationship to her which much resem-

bles that of St. Joseph to our Blessed Lady. This figure is, of course, her uncle, Mardochai, who has brought her up from her infancy, after the death of her parents, and who acts throughout the whole history as her guardian, protector, and guide. Esther is a pure, simple character, as beautiful morally as personally. Her prayer, as given in this fourteenth chapter of the book which goes by her name, is most touching in its fervour and humility, ending as it does by the protest that God knows "that Thy handmaid hath never rejoiced, since I was brought hither unto this day, but in Thee, O Lord, the God of Abraham." She is not simply then, the beautiful Queen who captivates the heart of the King. She is most devout and holy, and her very words find their echo in the *Magnificat* of our Blessed Lady whom she represents. Aman, the enemy of the holy people, who is overthrown by the intercession of Esther, is a well recognised type of Satan, with whose defeat the prayers of our Blessed Lady have so much to do. It is therefore very natural to recognize, in the character, and position of Mardochai, a resemblance to the office of St. Joseph, who is the guide and guardian of the true Queen, the Mother of the Incarnate Son. And it is to be noted that in all the cases which we have considered there is this feature in the picture of guidance, protection, government, patronage, authority, conferred upon the person who is supposed to have a typical resemblance to St. Joseph.

It would not, of course, be wise to press these anticipations too far. We have before this endeavoured to show that the great position filled by the Blessed Mother of God in the Kingdom of our Lord, according to the common belief of the children of the Church, is nothing for which the minds of the devout Jews of the time of the Incarnation were unprepared. A long series of prophecies, both direct and personal, had fixed in the minds of the devout students of Scripture and observers of the

Law, a traditional image of the Virgin who was to conceive and bear a Son, the Virgin between whom and Satan God had placed enmities from the beginning, the rod which was to spring out of the half-destroyed root of Jesse, and the like. The image of the coming Redeemer was not, in their anticipations, separate from that of His Mother, with which it had been united in the first prophecy of all, the promise made by God in Eden before the expulsion of Adam and Eve after their Fall. It is quite conceivable that if the Jewish nation had at once welcomed our Lord as the Messias, it would have anticipated at once, in the case of our Lady, the honours and the ideas of her greatness which are often supposed to be of comparatively modern recognition. We do not claim for the great figure of St. Joseph by the side of his blessed Spouse, a like prominence in Scripture and in Jewish tradition. But if the devout Jews, understanding the prophecies about the Virgin Mother of the Messias, had asked themselves what provision would be made for her protection and security, they would have been prepared at once for the character of St. Joseph. And we can see, in many parts of the Old Testament, especially in those of which mention has now been made, such an anticipation of the position of St. Joseph in the Divine Kingdom, as makes it easy to suppose that this also would have been no shock or surprise at all to the most devout and intelligent minds in the older dispensation.

Such anticipations as those which have now been pointed out cannot be without their value. They lay a kind of foundation on which our ideas of the greatness of St. Joseph may be raised. They give us an outline, however faint, which we may fill up. They let us see how perfect in their order and beauty are the works of God, how the main details of the Gospel dispensation came into their place not by any chance, but as the fulfilment of an eternal plan. The office and the spiritual

greatness of St. Joseph tower very far above all these Scriptural anticipations. But these help us to understand that office and that greatness, and they thus are great helps to our devotion and our confidence in the instincts of the best children of the Church. We learn from them that, if it is indeed the case that the thoughts of Catholics of the later centuries concerning the Blessed Spouse of Mary are more definite and more lofty than any of which we can find traces in the scanty memorials which survive of earlier generations, this is not because they are modern inventions and unfounded developments. It is because the Church takes her time to unfold all her riches, she brings forth things new as well as things old, but both are brought forth, at however different times, out of the same treasury. It takes her ages upon ages to exhaust it, and yet, as each successive beauty is unveiled, it is seen to have existed in her heart from the very beginning.

H. J. C.

## *SOME NOTES ON OUR CATHOLIC MISSIONS.*

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### PART THE FIFTH.

CONTINUING our rapid survey of the Buddhist countries we come to China. It is often said that there are more than a million Catholics in the Chinese Empire. This is true, taking the Chinese Empire in its full sense, so as to include its vassal states and outlying provinces. But the number of Catholics in China, properly so called, is considerably under this number, and indeed is not quite half a million.

The development of the missions of China has been much retarded, not only by official hostility to foreigners, but also until recently by the disturbed state of the Chinese Empire. For the last twenty years the internal condition of the country has been, on the whole, a peaceful one, but before that period for many years whole provinces were overrun by the Taeping rebels, who were the determined foes of everything Christian. The twenty years of peace that followed "Chinese Gordon's" campaign have been years of success and progress for the Catholic missions. It is to be feared that another period of trial is now beginning—and already churches have been sacked and priests killed by the Chinese mob. European ambition and aggression has always been as fertile a source of danger to the missions as Asiatic hostility.

At the present moment every province in China is occupied by Catholic missions, and some of the provinces are divided into two or three vicariates. In the following

table we begin with the provinces of the north-east, those of the north, centre, south-east, and south-west follow. It will be noticed that the missions of the north-east, along the coast and the lower course of the great rivers, are in the hands of the Lazarists, Jesuits, and Franciscans. The north and centre is chiefly in the hands of the Franciscans, the south and west in those of the *Congrégation des Missions Etrangères*. Besides these there are missions belonging to the Dominicans and Augustinians, the Italian Missioners of the Milanese Congregation, and the Belgian Missioners of the *Séminaire des Missions Etrangères* at Scheut.

## MISSIONS OF CHINA.

(V. Vicariate-Apostolic; P. Prefecture-Apostolic; B. Bishopric.)

Mission.	Date.	Worked by.	Catholics.	Bishops.	Priests.	Churches.	Schools.
Pechili, North, V.	1856	Lazarists.	30,000	I	42	166	115
„ South, V.	1856	„	22,000	I	20	80	—
„ South-east, V.	1856	Jesuits.	30,695	I	36	472	220
Shan-tung, V.	1839	Franciscans.	15,575	I	19	119	87
Kiang-nan, V.	1840	Jesuits.	99,598	I	90	608	771
Shan-si, V.	1843	Franciscans.	15,500	I	28	150	89
Shen-si, V.	1843	„	21,300	I	24	105	14
Kan-suh, V.	1878	Belgian mission.	1,500	I	8	8	7
Ho-nan, North, V.	1844	} Missioners of { Milan.	6,000	I	13	50	—
„ South, V.	1882						
Hu-peh, East, V.	1856	Franciscans.	11,880	I	30	50	22
„ South, V.	1870	„	3,800	I	13	18	8
„ North, V.	1870	„	5,690	I	15	20	16
Hu-nan, North, V.	1856	} Augustinians. { Franciscans.	4,600	I	14	24	9
„ South, V.	1879						
Che-kiang, V.	1845	Lazarists.	5,000	I	17	45	—
Kiang-si, North, V.	1845	„	16,000	I	19	25	—
„ South, V.	1879	„					
Fo-kien & Formosa, V.	1685	Dominicans.	40,000	I	26	—	—
Hong-Kong, V.	1843	Mission. of Milan.	6,200	I	14	35	29
Macao, B.	„	Secular Priests.	5,000	—	—	—	—
Kwang-tung, P.	1856	Miss. Etrangères.	26,900	2	38	119	101
Kwang-si, P.	1875	„	754	I	7	9	9
Kwei-chau, V.	1846	„	16,450	I	28	60	93
Yunnan, V.	1841	„	13,000	I	28	31	55
Sze-chuen, South, V.	1860	„	18,060	I	32	32	99
„ West, V.	1858	„	35,800	I	61	31	213
„ East, V.	1858	„	26,080	I	71	78	124



Baptisms, 1881.	Adults.	Children of Christians.	Children of pagans.	Total.
Hu-peh, East .	432	296	5,913	6,641
„ North .	259	275	4,454	4,988
„ South .	106	96	1,516	1,718
Totals . .	797	667	11,883	13,347

Most of the baptisms of abandoned pagan children are *in articulo mortis*, but some survive and are educated in the orphanages, and these orphanages form a steady source of increase to the Church. Of the 5,913 baptisms of pagan children in Hu-peh east, no less than 3,814 were *in articulo mortis*; of the survivors, more than 1,200 are supported by the mission; the rest appear to be the children of adult converts from paganism.

To the south-east of Hu-peh lies the province of Kiang-si, one of the districts intrusted to the Lazarists. The *Annals of the Propagation of the Faith* published in 1880 a very interesting report on the history and organization of this vicariate.\* Its main interest lies in the picture it presents of the difficulties of the mission when, some years after the suppression of the Society of Jesus, it was handed over to a few Lazarist missionaries, who found themselves in charge of a scattered flock that had for years been deprived of its pastors. The mission then extended over a considerable part of Hu-nan and Hu-peh; there were edicts in force against foreigners; and, to add to the difficulty of the situation, the revolutionary storm in Europe cut off the supply of missionaries from France, so that the arrival of a single missionary in China was a great event. Two or three Europeans and as many Chinese priests formed for years the whole staff of the mission. The vicariate of Kiang-si was erected in 1845, the portions of the older vicariate lying outside the limits of the province being attached to the adjacent vicariates of Hu-peh and Hu-nan. In 1879 it was subdivided into the vicariates of North and South Kiang-si. The following

\* *Annals*, 1880, pp. 3—22, and 65—76

statistics are taken from the report in the *Annals*. We have only added the total for 1882. The decrease in the number of the Christians between 1856 and 1862 is accounted for by the fact that during this period the province was in the hands of the rebels, and numbers of the Christian families were broken up, some being massacred, the men in other cases being forcibly enrolled in the insurgent levies, and dying at the hands of the Imperialists. The ground lost in those terrible years has been more than regained since then.

PROGRESS OF THE CATHOLIC POPULATION OF KIANG-SI (1832—1882.)

In 1832, about 6,000 Christians	..	..	6,000
From 1832 to 1856, increase about 3,000; in 1856	..	9,000	
„ 1856 to 1862, decrease „ 3,000; in 1862	..	6,000	
„ 1862 to 1879, increase 7,000; in 1879	..	13,000	
In 1882, about ..	..	..	16,000

Even this increase of 10,000 Catholics in fifty years does not represent the entire progress of the mission and the full amount of the work done. The 6,000 Catholics of 1832 were in great part ill-instructed and irregular in the practice of religion, because the five or six missionaries in the vast district over which they were scattered could only see them from time to time, and there were no schools, and no regular system of mission work organized. Now there is a Seminary for the education of Chinese priests, besides, schools, orphanages, and churches. From 4,000 to 6,000 children of pagans are baptised annually *in articulo mortis*. The baptisms of adult converts appear to be about 300 or 400 a year. The number would be larger still if there were more missionaries to instruct and train the catechumens. In four years there were between 2,000 and 3,000 of these under instruction. In a Catholic mission no one is baptized till he has completed a long course of instruction and probation, and the work of transforming the catechumen into the baptized neophyte is all the longer when the number of missionaries and catechists is a small one.

The two Jesuit missions of China, Kiang-Nan and

Pechili, are both in the north-eastern coast provinces. They are traversed by the lower courses of the great rivers, and are among the most populous districts in China. The following are the statistics of these missions for 1882 :

Kiang-nan. Pechili.				Kiang-nan. Pechili.			
Catholics ..	99,598	30,695		Chief Stations ..	12	3	
Priests, S.J. ..	77	32		Branch Stations ..	583	472	
" Seculars ..	14	5		Churches and Chapels	608	472	
Scholastics, S.J. ..	32	10		Seminaries ..	2	1	
Lay-brothers, S.J. ..	18	7		Schools ..	771	220	
Catechists & Teachers	—	135		Orphanages ..	31	—	
Nuns ..	110	142		Hospitals ..	5	—	

In the 31 orphanages of Kiang-nan there were 3,169 boys and 4,031 girls. The baptisms in 1882 were :

Missions.	Adults.	Children of Christians.	Children of Pagans.	Conversions of heretics.	Total.
Kiang-nan .	1,032	3,179	23,258	12	27,481
S.E. Pechili .	749	904	3,443	11	5,107
Total .	1,781	4,083	26,701	23	32,588

From the seven missions of the Congrégation des Missions Etrangères in the provinces of the south and west we have the following statistics of baptisms in 1881 :

Missions.	Baptisms of Adult pagans.	Children of Christians.	Children of pagans.	Totals.
Kwang-tung .	1,262	886	4,324	6,472
Kwang-si .	32	36	—	68
Kwei-chau .	892	770	8,774	2,436
Yunnan .	440	450	8,950	9,840
Sze-chuen, South	506	628	34,807	35,941
" West .	700	1,392	49,675	51,767
" East .	1,711	1,054	33,866	36,631
Totals .	5,543	5,216	136,396	143,155

To the conversions must be added those of fifty Protestants received into the Church in the province of Kwang-tung (probably won from the Protestant mission at Canton). In the mission of western Sze-chuen there were 3,000 catechumens under instruction. In each of the seven missions there is a seminary for the education of Chinese priests, and the numbers of the native clergy are

likely to be very largely increased within the next few years.

Yunnan is as it were the base of operations for the mission of Thibet. The mission founded in 1857 has had a struggling existence under the pressure of continual persecution. At first this persecution consisted in the expulsion of the pioneers of the mission. When, after the opening of the Chinese Empire to foreigners, it became difficult to treat in this way Europeans provided with regular passports, recourse was had to a system of irregular and unofficial persecution. Again and again the mission stations have been sacked and burned by armed bands headed by the *lamas*. Just two years ago one of the missionaries was killed by one of these bands. Nevertheless the church of Tibet is growing every year. It is a little flock, but a beginning has been made, and considering the difficulties of carrying on mission work at all in this all but inaccessible country, this is a great point gained. Just inside the frontier of Yunnan (but still amongst a Tibetan population) there is a chain of six mission stations, of which the most northerly, Tat-sien-lou, is the residence of the Bishop, and another, Bathang, forms the ordinary way of correspondence through Macao with Europe. There is another mission in the capital of Tibet, H'Lassa, and an eighth station at Si-kia-tse at the base of the Himalayas, to the south-west of the capital. This station is the farthest outpost of the missions in Central Asia. Beside the bishop there are twelve priests. The statistics of the mission for 1876 and 1882 will show that considerable progress has been made:

## MISSION OF TIBET.

Date.	Catholics.	Bishop.	Priests.	Churches.	Schools.
1876	.. 349	.. 1	.. 8	.. —	.. —
1882	.. 950	.. 1	.. 12	.. 9	.. 8

Thus we have an increase of four priests and 601 Catholics. The mission is worked by the Congrégation

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des Missions Etrangères, whose priests form the very vanguard of the missions in all Eastern Asia.

Before passing on to the mission of Japan we must say something of the missions in the vassal provinces of the Chinese Empire, to the north of the great wall. Here we have the three missions of Mongolia,\* Mandchuria, and the "land of martyrs," Corea. The most recent statistics of these missions are as follows :

Missions.	Date.	Worked by—	Catholics.	Bishops.	Priests.	Churches.	Schools.
Corea, V. . . . .	1831	Miss. Etrangères.	—	1	9	—	—
Mandchuria, V. . . .	1839	" " "	10,520	1	28	38	66
Mangolia, V. . . . .	1839	Belgian missions.	13,100	1	32	61	30

The mission of Mandchuria reported 9,000 Catholics in 1876 so that in the six years ending 1882 there was an increase of 2,500. Here, as in all the outlying provinces of China, there are occasional local outbursts of persecution—there were martyrdoms as late as 1880. The column for the total number of Catholics in our table shows a blank after the name of Corea. But this must not be taken to mean that there are no Catholics there and that the blood of its thousands of martyrs has been shed in vain. Practically it may be said that with one short interval the great persecution that began in Corea in 1866 did not cease until 1881. Before the outbreak of the persecution there were about 25,000 Christians in this country. It is believed by the missionaries that in one way or another at least one half of these perished in the first years of the persecution—there were some apostates, and others again must have lost the faith through being for years without the sacraments—but the Coreans

\* By a decree of the Holy Father published last month (December, 1883), the mission of Mongolia has just been divided into the three vicariates of Eastern, Central, and Western Mongolia.

are noted for the tenacity with which they cling to the faith, and we have no doubt that now that a period of peace seems to have begun for Corea, the scattered flocks will be gathered together again, and some five or six thousand Christians, at least, will form the Church of the Corea, the nucleus of many thousands more, the fruit of the blood so generously shed year after year through a series of persecutions equal in their fury to those of Annam and Japan.\*

This last name brings us to another country, where in our day the Church is reaping the fruit of the blood of martyrs, shed in the great persecution of the seventeenth century. It was supposed that the Church of Japan had been drowned in that sea of blood, but there came from time to time strange rumours from Japan that helped to keep alive the hope that, though deprived of priests, sacrifices and sacraments for two hundred years, the Christians of Japan had not all perished. That hope was a well founded one, and the resurrection of the Church of Japan is one of the great glories of Christianity in our own day.

Soon after the canonization of the Japanese martyrs in 1862, the Congrégation des Missions Etrangères erected a church in their honour in the treaty port of Nagasaki, on a site not far from the scene of the martyrdom. The Abbé Petitjean (now a Bishop and Vicar-Apostolic of Northern Japan), had charge of the church, but his congregation consisted only of a few foreign residents and Catholic sailors. Amongst the Japanese of the town there were no conversions, and it was impossible to do anything in the way of attempting excursions into the interior. On March 17th, 1865, the Abbé Petitjean was praying in his church when some poor women from the country, who had come into the town for the day, visited

\* In the *Dublin Review* for October, 1882, will be found an article on "Corea," which gives a very full account of the history and prospects of the mission.

the church, apparently from mere curiosity. They stopped before the statue of the Blessed Virgin with the Holy Child, and after gazing at it for a few minutes, turned to the kneeling priest and told him that "their hearts were like his," that they recognized the statue of Jesus and Mary, and that in their villages there were many who like them had clung to the old faith. The 17th of March is now one of the great feasts of the Church of Japan, the feast of the re-discovery of the Christians, established by Pius the Ninth in 1873, in perpetual memory of that meeting at Nagasaki.

A secret visit to the country villages showed that the women had spoken the truth—there were many like them, and soon the Catholic missionaries were quietly at work instructing and getting together the Christians, wherever they could be reached from the treaty-ports, and forming Japanese catechists to carry on the work further into the interior. The revolution of 1868 made this work easier, on account of the freer intercourse with foreigners which the new government permitted to the Japanese. It is true there was a brief attempt at persecution, but the angry protests of the foreign powers, and the wish of the government to stand well with European opinion, soon put an end to it, and the Christians of Japan are now a large and steadily increasing body. There are now two bishoprics, with seminaries at Nagasaki and Osaka, which are beginning every year to supply native priests to the mission. Till there are a sufficient number of these, it will not be easy to form many congregations in the interior. The first Japanese priest since the great persecution was ordained in 1882; as a deacon, he had preached the sermon at the Midnight Mass of Christmas, 1881, at Nagasaki—the first sermon preached by a Japanese for two hundred years.

The latest statistics of the mission of Japan were as follows :

## MISSIONS OF JAPAN.

Missions.	Date.	Worked by—	Catholics.	Bishops.	Priests.	Churches.	Schools.
Southern Japan, V. .	1846	} Missions } Etrangères. }	23,000	2	21	59	44
Northern Japan, V. .	1876		4,094	1	22	21	34
Total . . .	..	.. ..	27,094	3	43	80	78

The baptisms in 1881 were :

Missions.	Adults.	Children of Christians.	Children of pagans.	Conversions of heretics.	Total.
Southern Japan .	1,720	503	297	5	2,525
Northern Japan .	576	79	172	3	830
Total . . .	2,296	582	469	8	3,355

The number of the Catholics in 1877 (the year after Japan was divided into two vicariates) was as follows:—

Southern Japan	..	..	15,378
Northern Japan	..	..	1,235
Total	..	..	16,613

By comparing these figures with the above table we see that the increase in five years amounts to nearly 8,000 for the southern vicariate, and close on 3,000 for the northern one—in all upwards of 10,000, or an average of 2,000 a year. The chief work of the mission is the instruction and reclamation of the descendants of the old Christians.

Although many of our readers will already have seen it in the *Annals*, we reproduce here a short extract from a letter of the Abbé Sauret, written from Southern Japan, in November, 1881, as it shows that there are still a large number of the descendants of the old Christians to be sought out and gathered into the Church :

At Ouracami, near Nagasaki, the Christians have just bought a magnificent site for a church, the exact spot where

formerly the government every year assembled the descendants of the faithful of the old Christian time and obliged them to trample the Cross under foot. Some of the oldest inhabitants of the valley have had the misfortune to comply with this order, hardly being aware of what they did. Their joy is now indescribable to think that our Lord will be worshipped henceforward in the very place where he was once most grossly outraged. Poor people ! it is no wonder indeed. For two hundred years they had never seen a missionary, and preserved nothing of their religion except some traditions and formulas of which they did not always understand the meaning. Some thousands of individuals are still in this state, and refuse to come to us, fearing persecution and not knowing enough of our doctrine to feel sure that it is exactly the same as that of their ancestors. At Hirado I have seen a splendid *Mia* (Chinese temple) in which the confraternity of the Rosary still exists. They meet there every month to determine the mystery of the Rosary on which they are to meditate, but that is all. At Ikitouki the *Salve Regina* and *Miserere* are preserved in Latin, and are sung on almost the same notes as ours. Let us hope that these poor wandering sheep will soon return to the fold and become fervent Christians. Unfortunately we are not sufficiently numerous for the work that is to be done. If we had merely to baptize the people the matter would be easy enough, but we must complete the instruction of the neophytes, and form them to a Christian life, or else nothing we do for them can produce lasting or solid results.\*

There will be a wonderful history revealed to us, when the story of these last two centuries of the Japanese Church comes to be written. Already we know that practically the persecution never ceased during all that time. As late as 1829 six men and a woman were crucified as "obstinate Christians." To the Church of Japan, founded by St. Francis Xavier, God has granted a triumph unique in the annals of the Church.

With Japan we end our survey of the Buddhist countries. We shall turn next to the Mohamedan countries of Asia and Africa.

A. H. A.

\* *Annals*, 1881, p. 207.

MARY BEAUMONT, COUNTESS OF  
BUCKINGHAM.

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THERE is at N—— a picture that has long had a strange fascination for me. It hangs opposite the portrait of George Villiers, Duke of Buckingham, and is the likeness of his mother. A stately dame she is, clad in a rich dark dress made after the stiff, quaint fashion of the period, with slender white hands that stand out from the sombre background, and a calm dignified face, not without shrewdness and some touch of humour in it withal—the face of one who has known the world and proved it, a face in short that sets one wondering what manner of woman this was, who even from a lifeless canvas excites such strange interest. Determined to gratify this curiosity, I sought to make out her history from such sources as I could command, from ancient letters and dusty folios, and extinct peerages; and as I found it, so I give it, tinged with the quaint old-world flavour of the days when King James sat on the throne of England, and as far as possible in the words of the old narrators.

In the latter days of Queen Elizabeth's reign there dwelt among the household of Sir G. Villiers of Brokesby Hall, one Mary Beaumont, a gentlewoman by birth, but reduced by poverty to great straits, so as to be forced to seek employment in the service of the worthy knight. But so fair was she, and of such stately presence, that "not even her ragged habit," says her biographer, "could hide the beautiful and excellent frame of her person," which attracting her master's attention, caused

him to insist on "my lady's removing her from the kitchen into her own chamber." My lady, it appears, was somewhat loth to procure the advancement of the comely kitchen-maid, but Sir George, "with much importunity," at length prevailed. It was not very long after this that Lady Villiers betook herself to a better world, and then was Sir George observed to "look very sweet on my lady's woman;" and small wonder was it doubtless when he one day presented her with £20 to buy a new and becoming dress, and declared his intention of making her his wife. A faithful wife she proved herself for full twelve years, but when he died in 1605, she found herself, still in the bloom of her matronhood, a widow with three sons but scantily provided for, a portionless daughter, and an income of £200 a year. Of these children George, the second son, inherited the most his mother's beauty, and perhaps for that reason usurped a larger share of her affections. Now Lady Villiers was a woman of parts, with an ambitious, enterprising nature, and not satisfied with having been placed by good fortune a step or two higher on the ladder of fame than the one originally destined for her, was determined to mount still higher by her own exertions, and perceiving the budding talents of her son, was by no means disposed to allow them to waste their fragrance on the desert air of Godby Manor in Warwickshire. Quick-witted she was too, for seeing that the boy was by nature little studious, she proposed to make use of such abilities as he had rather than seek to endow him with others, and had him therefore instructed in "musick and other slight literature," towards which he showed special aptitude, so as to fit him for what she hoped might eventually prove his destination, the Court. It is not known exactly at what period Lady Villiers contracted her second marriage, but the union was a short-lived one, for her husband, Sir Thomas Marquin, of whom we know little beyond his name; died within a few months of its celebration, and her hand was

again sought, this time by a brother of the Earl of Northumberland, Sir T. Compton. This marriage was another step in advance, for Sir Thomas was of good family, and his kinsfolk were like to be of some use in pushing the fortunes of the young Villiers.

The first use made by his "beautiful and provident mother," as Sir H. Wotton styles her, of her increased income was to send George to France, there to perfect himself in all the accomplishments of the age, and on his return, at the end of three years, she sought the earliest opportunity of bringing him under the King's notice, "who of all wise men living," says Clarendon, "was the most delighted and taken with handsome persons and fine clothes." Such an opportunity occurred during one of the royal progresses through the midland shires, when the King, observing the youth in the course of a tournament held at Apethorp, in Northamptonshire, and being struck by the exceeding beauty of his countenance, caused him to be brought before him. Notwithstanding his uncourtly attire, for George would seem to have been able at this time to afford no better garment than an "old black suit, broken out in many places," he gained so much of the King's favour, through his graceful person and exquisite manners, and received such undoubted marks of the royal goodwill, that his success at Court was from that moment assured.

Indeed, from that time forth the rise of Villiers was "rather a flight than a growth." "Such a darling of fortune was he," I quote from Clarendon, "that he was at the top before he was well seen at the bottom." His manners were affable and courteous, and in these early days showed but little of the arrogance and selfishness which made him so many enemies before his death. His friends were numerous, for experience had taught the courtiers of King James that the shortest road to royal favour lay through the good graces of the favourite; the nobles vied with each other in adorning and tricking him

out in their own jewels and fine linen, and the Queen even bestowed her favour on him, and always called him "my kind dog."

Elevated from one rank of the peerage to another in an incredibly short time, created first Marquis and then Duke of Buckingham, the young man was admitted into the royal household on terms almost of equality, and treated by the old King and the Prince of Wales with the greatest familiarity. But Buckingham was not one to rise alone, nor, indeed, was his advancement the only object of Lady Villiers' ambition. She herself soon mounted high in the estimation of James, by her shrewdness and knowledge of the world, and at a great christening feast at Hatfield House, at which the King was present, we find her seated at a table apart with the Countess of Suffolk, then also in high favour, and special honours being paid to her as the favourite's mother.

Not long after this she was made Countess of Buckingham in her own right, and soon obtained such ascendancy over the weak old King, and such control over the affairs of State, that she and her son became the sole dispensers of royal bounties, and no places could be disposed of without her consent. Her other sons were also speedily ennobled, Jack, the eldest, being made Viscount Purbeck, and Christopher, Earl of Anglesea. Her daughter was married to the Earl of Denbigh, and the Court soon filled with all her country relations, whom she herself taught to "put on a fitting dress and air," and for whose benefit she introduced country dances instead of the French ones then in vogue, which they could not learn fast enough.

"The Court at this time swarmed with Villiers' kindred," writes Arthur Wilson, "the little ones danced up and down the royal lodgings like fairies," and it was no uncommon thing for the King to send for the Duke's children and their nurse into his private closet to play with them.

We have not yet spoken of Buckingham's marriage, in which, however, his mother is greatly concerned. The lady on whom George's volatile affections at length rested was Lady Katherine Manners, the heiress of Belvoir. Great opposition was at first raised to this match by the bride's father, on the score of religion—the Manners being of a fervent Catholic stock, and Villiers professing the reformed faith, if any. In this dilemma, as in many others, George had recourse to his mother, nor did she fail him, for contriving to carry off the young lady from her father's house, she kept her in her own apartments until such time as the marriage could be arranged, and the ceremony was performed some months later in an old mansion near Tower Hill.

It was shortly before this occurrence that Lady Buckingham had herself been reconciled to the Catholic communion under the auspices of the Jesuit Fisher, an example which her daughter, Lady Denbigh, followed before long; and one reason doubtless for the interest she evinced in her son's matrimonial prospects was the hope she entertained of his ultimate conversion. That Buckingham did at one time entertain thoughts of such a nature is sufficiently proved. Archbishop Laud when on his trial put forward as a plea for his own justification that he had helped to confirm Buckingham's wavering faith in his own Church, for that he "was almost quite gone between the lady his mother and his sister;" and in a *Life of the same personage* is quoted a letter from Pope Gregory the Fifteenth, urging the Duke to take the final step, and speaking at the same time in the highest terms of his mother's piety.

But such an act and at such a time was not to be thought of, nor did Lady Buckingham's change of religion pass unnoticed. The pedantic and prejudiced old monarch was not one to let such a favourable opportunity for interference slip by, and determined to make an effort to save the Countess, for whom he seems to have enter-

tained a real esteem, from the toils of her ensnarers. In his private apartments a disputation was held between Archbishop Laud and Father Fisher, which the Countess and her son attended, the latter, it is to be feared, rather with a view to freeing his mother from "the fisher's net" than to any edification on his own part. The conference seems to have been satisfactory to neither party, and though repeated a second and a third time, does not appear to have influenced the Countess greatly for one side or the other, her principal difficulty lying in the acceptance of the Infallibility of the Church, which was not one of the points brought under discussion. Perhaps owing to this lack of perfect conviction—I would fain attribute to her the highest motives—she took the step which has been so severely criticized, of accepting a gift of £2,000 from the King, on condition that she received the Sacrament according to the Protestant rite in the Royal Chapel, and renounced all idea of lapsing into Popery.

She persevered in her resolution for some three months, but at the end of that time she finally yielded to the Divine pressure of the Eternal Truth, and was formally received into the Church.

This action of course put an end to her career at Court. Shortly after her son's marriage she retired to her dower house of Godby, where she spent the remainder of her days in furthering the interests of Catholicism to the best of her ability.

We see her once more at the death-bed of James the First, but her influence at Court was gone, and her disgrace, as some choose to call it, complete, to the gratification doubtless of the many enemies which her unusual position and undoubted ambition had made. She seems to have been softened and chastened in her later years by the influence of her adopted religion; and the letters written by her to her grandson towards the close of her life are curiously significant of the old age of the beautiful,

restless, ambitious Mary Beaumont, who had attained all this world's goods after years of ceaseless striving, only to see their worthlessness and turn in time to something better. Her activity of mind and large warm-heartedness seem to have endured to the end, though her energies were now turned in a more profitable direction. She did much for the Catholic religion in this country, indeed Wilson speaks of her as "the cynosure by which all Catholics steer," and she appears to have been well known, by reputation at least, to many persons of note in the Church abroad.

Space does not allow me to describe in any detail the adventures and extraordinary career of her remarkable son, nor would such a recital, however interesting in itself, come within the scope of the present memoir; but some extracts from his letters to her may not be uninteresting, as showing the tender affection he bore to his mother, and throwing a new light at the same time on that curious character, a mixture of so much that was good and evil—*segno d'inestinquibil odio, e d'indomato amor*.

"Dere mother," he writes, "I humblie kiss those hands that gided your pen when you writt last, and with reverence thank that holy speritt of union which putt so harmonious a resolution into your hart, not to part till the saints and angels in Heaven should rejoyce at our mutual affection, the contrarie whereof would soon make me a werie of this world. But now that I see there can be no change of that more than ordinarie naturall love of a mother which you have ever borne me, I dare take the bouldnesse to tell you that the same naughtie boy George Villiers who mett you at St. Alban's will cast himself at your feet with the same hart without adition or diminution, onelie there will be this alteration, that his joy will be greater, for that absence then was but personall, but this I did fere had bine loss of affection which if I should justlie deserve, I should be asshamed to aske whatt I now crave, your blessing."

This was evidently a reconciliation after some difference between the mother and son ; and another written in the same strain is as graceful as the former :

“Dere mother, give me but as many blessings and pardons as I shall make faults, and then you make happie your most obedient son, G. Buckingham.”

These letters bear no superscription, save the words “to my mother.”

The mother and son lie side by side now in St. Edmund's Chapel, Westminster Abbey, where the old Countess was laid in the sixty-second year of her age, 1632. We know no details of her death, and there is but scanty record of her later years. Her son's untimely end was a blow from which she never recovered, and his death seems to have added poverty to the bitter anguish she felt at his loss ; and her subsequent letters to his widow, though breathing tenderness and affection to all he loved for his sake, are written in a strain of mournful desolation and sadness that rings in our heart long after we have closed the volume and returned to the prosaic life of this nineteenth century.

C. M. F.

## CONFRATERNITY OF THE BONA MORS.

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IN MEMORIAM P. H. H.

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[The substance of a Discourse at the Solemn Requiem Mass in the Chapel of the Convent of the Little Sisters of the Poor, Portobello Road, London, at the funeral of the late Philip Henry Harper, F.R.C.S., December 10, 1883.]

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*Credo videre bona Domini in terra viventium. Expecta Dominum, viriliter age, et confortetur cor tuum, et sustine Dominum.*

"I believe to see the good things of the Lord in the land of the living. Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord" (Psalm xxvi. 13, 14),

It is the wish of those whose desire is a law on occasions like the present, that a few words should be said to you before we proceed to finish the holy function on which we have been engaged. We are met here to assist at the offering of the Adorable Sacrifice of the Altar for the repose of the soul of the dear friend around whose bier we are gathered. And now, before we proceed to the last absolution of the Church, before we follow his body to that last resting-place where it will remain until the end of time, you are to listen to a few words, not in praise of the departed, not in simple eulogy on the many virtues which we know so well, but words which may help us to pray for him with greater fervour and hope, and which may help us on too in that path of the Christian faith and hope which has come to an end for him, and along which we are all to follow.

I take the words of the text, which is from one of the Psalms which the Holy Church puts into our mouth when

we recite the solemn Office for the Departed, because they seem to me to express shortly and simply the principles of that Christian life which we are all bound to lead, and which, when we come to lie in our own graves, it will be our happiness to have led. The life which the holy writer sets before us is, in the first instance, a life of faith. "I believe to see the good things of the Lord in the land of the living." The eye of faith is fixed, not on the perishable goods of this world, but on the good things of God. We know how it is with the false goods of this world. We know that those who seek them, with whatever labour and incessant toil, are not sure to find them. They are capricious, even to their most devoted servants. They do not give themselves to every one who sets himself even to sacrifice everything else for them—the peace of his conscience, the welfare of his eternal soul, as well as all the repose of this mortal life. And if they do give themselves, they give a gift which is worth nothing, which has no power of satisfying our true cravings for happiness, a gift which is found out to be an imposture as soon as it has been grasped. We are to look to the good things of the Lord, the true satisfaction of the mind and heart, all our faculties and being, because they are the good things which God our Creator has made for us, as He has made us for them, the good things which are His own, because He designs us for nothing less than to share His own ineffable and eternal felicity. We are to look to them in faith, as promised to us by God. To these things the Christian is to look "in the land of the living." Ah, my brethren, if we had not our blessed faith, we might say of this gathering here, that we are here all living but one, who lies in the midst of us on his bier, and that he lives not. It is not so. To the eye of faith it is more true, that there is in the midst of us one who really lives, and that we do not live, we are not in the land of the living as he now is. Yes, it is true that there is the true life of the immortal soul, where the delusions of the world and the veils of sense are brushed away, where there is true

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knowledge, true love, true happiness, true intercourse of soul with soul and heart with heart, a life of energy, activity, power, tranquillity, peace, security, unchanging joy. This is what the Christian looks to, what his faith and his hope feed on.

The holy words go on, "Expect the Lord." You know how the Christians of the New Testament were always, as it were, on the tiptoe of expectation for the coming of our Lord. The time between the present and that instant future seemed always short, and the thought that all this earthly scene was so soon to be over filled their hearts with joy and courage. To each one of us, as of them, the coming of our Lord is the moment of our death, and this familiar thought of the nearness of death is meant, as we see by the following words, to nerve us to exertion, and to make us courageous, and industrious, as the Apostle says, "redeeming the time," and making the most of what we have. When the Lord may come to us we do not know. He comes when He is not thought to be on the threshold, but still the hearts of His faithful children are always ready for that time. That is the time when we can enter into the possession of the good things of the Lord in the land of the living, and the prospect is to make us do manfully, and make our hearts take courage. For our share in the good things of the Lord is, by His ordinance, dependent on our manful service of Him in this the land of shadows, where there is nothing real but the service of God. And the near prospect of death to a brave Christian soul is not a prospect which can appal him, or dishearten him. Rather it is meant by God to quicken him to more strenuous activity, more courageous labour, more hopeful and exulting toil in a service of which the ineffable rewards are already within his sight.

And, as the words proceed, by the side of activity and exertion and labour and industry there is often another virtue which the Providence of God exacts of those whom He loves. For it is constantly His will that the servants and followers of

our Lord should have their cross to bear after Him. He chastises them, and afflicts them, and moulds them by the blessed discipline of suffering, and they have to do as the Psalm says, *sustine Dominum*, to bear what He lays on them, and wait on the blessed arrangements of His Providence, and to add the manliness of patience to the manliness of activity. These, then, are so many prominent features of the true Christian life—faith in the heavenly goods which are promised us, a constant readiness for death, a manly and brave practice of virtue, a heart full of courage, and patience under the discipline of Providence.

And now that we have followed the Psalmist through the several lines of the Christian life, I seem to myself, in what I have already said, to have sketched in a few words the true life of our friend, Philip Harper. I see in him, as we all knew him, the great principles of faith giving light to all he did. In the first place, he was one of many who have had, in mature years, to show their faith and trust in the promise of Heaven, by an open act of confession. They have had to break with their past, and, as it were, to begin again, because their conscience has told them that it is the will of God that they should bear witness to Him by a change in their religion. We know well that under his circumstances at the time when he made that change, it could not but be at the risk of whatever worldly success in his profession he might have had before him, a risk which involved material danger to those who were most dear to him as well as to himself. A witness of that kind is an act of faith which God will never leave unrewarded, and we may trust that he for whom we mourn has already, in large measure, grasped the reward of that obedience. Again, I count that profession of his as a holy profession. It is one which gives immense opportunities for the deepening of faith and the exercise of charity. The physician is always in the presence of human misery, far deeper often than is ordinarily thought, of moral misery and its consequences, as well as of

physical suffering. His work is one long battle against disease and death, foes which he may baffle and impede in their onward march, but which he knows will in the end triumph. The physician lives in the presence of many great truths of experience and faith, and his opportunities of charity are numerous indeed. And yet we know that on many men such a profession has the effect of deadening the faith, drying up devotion, hardening the heart, narrowing the mind. So it must be if men without faith and love are familiar with human affliction. But I venture to say that our friend lived a life of faith in the midst of all his labours in this profession. He made his daily work, and the incidents and the persons across whom it led him, the means of advancing and deepening his spiritual life. It did not separate him from God, it brought him nearer to Him. This was another daily effect of his faith.

I see the same fruit of faith in that charity for which he was conspicuous. It was a good thought to bring him to this chapel for his funeral. He loved the poor, and they loved him. Not only here, where his aid was so lavishly given, but in many other convents, in and about London, there is a blank grief to-day for the loss of a most active and self-sacrificing benefactor. Many and many a priest could be named to whom he was the same. For he saw our Lord in the poor, in the priest, in the religious. It was his faith that made him take the line which he so often did, when it fell to him to give a decision as to the health and strength of those who were aspiring to a religious vocation. He did not settle such cases simply on physical grounds. It was his maxim always to make allowance for the strength which a good vocation of itself would give.

We saw that the holy Psalmist speaks of the servant of God as expecting our Lord, and acting manfully, and as cherishing a courageous heart. It was the Providence of God with regard to our friend that he should have been struck by one of those diseases which are more or less

certain in their ultimate issue, which may be kept at bay for years, but which must in the end prove fatal. For many years this was his lot, before he finally succumbed. He was thankful for it, for it kept death always before him, his was always a doomed life, and certainly he met this lot most manfully and thankfully. It did not make him abandon his interest in his work, nor his zest for the favourite pursuits and studies and recreations with which he broke its weight. In these he was as keen as ever. So too it was as his bodily health became less robust, and as other afflictions and anxieties gathered round his later years. He had no light cross to bear in more ways than one. He had to endure in many ways the chastening discipline of the Lord. But he bore all that he had to suffer with manliness, cheerfulness, and courage, as he had shown the same qualities in the active labours of his life.

But now we have paused long enough in this solemn function, and the thoughts suggested by the text may encourage us to do our last duties to the departed, with hope and confidence in the goodness of God Who has taken our friend to Himself. It remains only that we lift up our hearts in earnest prayer to Him, the Father and Lover of all souls, that the promise which these words convey may be speedily fulfilled in the case of him for whom we mourn. Let us pray then that he may soon be at peace for ever, in that home where alone there is perfect peace, in the sight of God, in the presence of our Lord Who died for him, and of His Blessed Mother, in the company of the angels and saints and all the assembly of the blessed, may this true friend, this good Christian, this open hand, this loyal and brave heart, this faithful servant of his Master, see and enjoy the good things of the Lord in the land of the living!

H. J. C.

## THE APOSTLESHIP OF PRAYER.

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### INTENTION FOR JANUARY.

#### *The Establishment of the Kingdom of God upon Earth.*

BEFORE beginning the survey in greater detail of the various battlefields on which the war against God's cause is being waged, it would be well to take first a larger and more general view, and stretching out our observation over the whole surface of the world, see what is the present condition of the Kingdom of Jesus Christ in the midst of its enemies.

Let us remind ourselves once more, that if we deserve to be counted among the true friends of Jesus Christ, all which interests Him will come within the horizon of our zeal, and the field which the Apostleship of our Prayer ought to make fruitful, is no other than that which our Saviour has entrusted to His Church, and it embraces the whole world. Shut up in appearance within the narrow walls of the Tabernacle, our Saviour's eyes are fixed on all the countries where the human race dwells, and He is saying to us now as He said to His Apostle: *Levate oculos et videte regiones*\*—Look how north, south, east, and west the fields are white with the harvest of souls waiting to be gathered in. Why are the workmen so few? All of you can take your share in the work. The sickle, it is true, is given only to those whom I call, but there is not one amongst My true friends who has not a work to do in aiding the toils of My ministers by the invisible Apostolate of Prayer. "Pray ye, therefore, the Lord of the harvest that He send many labourers into His field." †

\* St. John iv. 35.

† St. Matt. ix. 38.

This appeal will be better understood, and this double Apostleship will be exercised with more zeal, if all who claim to be our Lord's true friends have before their eyes that spectacle which He Himself never loses sight of, if they look with the same eyes as He does upon the deplorable condition of that human family for which He gave His life. Nothing, then, can be more useful for us than to give our minds for a few moments to a consideration which, if it saddens our hearts, must of necessity arouse our zeal.

Under what circumstances did our Lord say those words of His which we have been referring to? The fame of His miracles had drawn around Him from the villages of Galilee a crowd of sick and maimed, persons eagerly soliciting their cure, and the kind Master, Who beheld in their bodily miseries the image of those far more dreadful maladies to which the whole human race is a prey, was touched with profound compassion, because, as St. Matthew says: "They were worried and cast down as sheep who have no shepherd."\* Alas! the human family presents still the same sad aspect to the compassionate eyes of its pitying Saviour, and we ought to gaze upon that miserable sight with a pity like to His. It is not by thousands or hundreds of thousands, but by millions and hundreds of millions, that these poor shepherdless sheep lift up their eyes and cry to be delivered from the infernal wolves.

The beautiful and instructive map drawn up by the Abbé Morel, the Director of the *Missions Catholiques*, gives the following results:

Population of the World . . . . .	1,445 millions.
Catholics . . . . .	212 "
Protestants and other heretics . . . . .	124 "
Russian and Greek Schismatics . . . . .	84 "
Jews . . . . .	7 "
Mussulmans . . . . .	200 "
Brahmins . . . . .	162 "
Buddhists and followers of Confucius . . . . .	412 "
Pagan and unknown . . . . .	244 "

Out of fourteen hundred and forty-five millions of human beings, therefore, redeemed by the Blood of Jesus Christ, we

\* St. Matt. ix. 36.

can reckon but little more than two hundred and twelve millions belonging to the true Church. Even adding to these figures the various sects of heretics and the Greek and Russian schismatics, we still arrive at a total of less than four hundred and twenty millions who acknowledge Jesus Christ for their Saviour nineteen hundred years after He died for them upon Calvary. All the rest of men, that is to say, more than a thousand millions of souls created to the image of God, either adore false gods, or at least refuse to adore the true God as He would be adored.

\* \* \*

O Jesus, through the most pure Heart of Mary, I offer Thee the prayers, work, and sufferings of this day for all the intentions of Thy Divine Heart.

I offer them in particular to hasten that hour of benediction when the graces of Thy Divine Heart shall inflame the world, now the prey of indifference and unbelief. O listen, dear Jesus, to the groans of Thy Church, and make Thy Kingdom come. Amen.

# THE APOSTLESHIP OF PRAYER.

## The Holy League of the Sacred Heart of Jesus

*For the triumph of the Church and Holy See, and the Catholic regeneration of nations.*

JANUARY, 1884

I. GENERAL INTENTION: *The establishment of the Kingdom of God upon earth.*

### II. PARTICULAR INTENTIONS.

1. Tues. CIRCUMCISION.—Personal love of Jesus Christ; 8,997 acts of thanksgiving.
2. Wed. *Octave of S. Stephen*.—Readiness to forgive; 7,765 graces of reconciliation.
3. Thurs. *Octave of S. John*.—Devotedness to the Sacred Heart; 7,373 clergy.
4. Fri. *Octave of Holy Innocents*.—FIRST FRIDAY OF THE MONTH.—Firm reliance on God; 9,580 interior graces.
5. Sat. *Vigil*.—*Octave of S. Thomas*.—The spirit of the Apostleship of Prayer; our departed Associates.
6. SUN. EPIPHANY.—Desire to promote God's work; 807 foreign missions.
7. Mon. *Of the Octave*.—Courage to be a thorough Catholic; 4,894 in affliction.
8. Tues. *Of the Octave*.—Fidelity in our prayers; 11,197 graces of perseverance.
9. Wed. *Of the Octave*.—The spirit of peacemaking; 7,900 families.
10. Thurs. *Of the Octave*.—The zeal which is not afraid of work; 2,794 spiritual undertakings.
11. Fri. *Of the Octave*.—Love of the duties of our state; our Directors and Promoters departed.
12. Sat. *Of the Octave*.—Grace to listen to our consciences; 5,864 vocations.
13. SUN. *Octave of the Epiphany*.—GENERAL COMMUNION OF ATONEMENT.—Love of the services of the Church; 2,128 parishes.
14. Mon. *S. Hilary, B.C.D.*—Zeal for Catholic education; 1,642 colleges and schools.
15. Tues. *S. Paul the First Hermit, C.*—Grace to hear sermons well; 1,205 missions and retreats.
16. Wed. *S. Marcellus, P.M.*—Patience in suffering; 7,054 sick.

17. Thurs. *S. Antony, Ab. C.*—Grace to think little of ourselves; 11,567 religious.
18. Fri. *S. Peter's Chair at Rome*.—A lively and intelligent faith; 6,867 heretics and schismatics.
19. Sat. *S. Wolstan, B.C.*—Love of what is just; 9,974 temporal affairs.
20. SUN. *Second after Epiphany*.—THE HOLY NAME OF JESUS.—Habitual reverence for the Holy Name; 14,914 various intentions.
21. Mon. *S. Agnes, V.M.*—Zeal for the innocence of children; 4,070 First Communions.
22. Tues. *SS. Vincent and Anastasius, M.M.*—Grace to love true simplicity; 19,200 children.
23. Wed. *The Espousals B.V.M.*—Love for the Holy Family; 5,558 parents.
24. Thurs. *S. Timothy, B.M.*—Charity towards the faithful departed; 18,720 dead.
25. Fri. *The Conversion of S. Paul, Ap.*—Zeal to help souls according to our state; 18,769 sinners.
26. Sat. *S. Polycarp, B.M.*—Constancy in God's service; 3,234 superiors.
27. SUN. *Third after Epiphany*.—*S. John Chrysostom, B.C.D.*—Grace to give and not to count the cost; 4,092 novices and Church students.
28. Mon. *S. Raymond, C.*—The gift of God's holy fear; 15,387 young people.
29. Tues. *S. Francis of Sales, B.C.D.*—Grace to desire to make others happy; 4,813 communities.
30. Wed. *S. Martina, V.M.*—Grace to go against self; 7,630 promoters.
31. Thurs. *S. Peter Nolasco, C.*—Gratitude for the Sacred Heart's love; the religious orders in whose merits we share.

An Indulgence of 100 days is attached to all the Prayers and Good Works offered up for these Intentions.

Intentions sent for publication will be in time, if they come to the hands of the Central Director on the *morning of the eleventh* day of the month. All envelopes enclosing intentions to be recommended, or letters concerning the business of the Apostleship, should be marked C.D. on the address, and *should contain nothing private*. When answers are required a stamp should be enclosed.

Many of the Local Directors of the Apostleship have powers to grant admission to the Archconfraternity of the Sacred Heart also. This can always be obtained by addressing the Central Director as below, who also may impart the Apostolic and Brigettine Indulgences to the Rosaries of the Members.

For diplomas of affiliation, or those conferred on Promoters, apply, in Great Britain, to the REV. A. DIGNAM, S.J. (C.D.), Holy Cross, St. Helen's, Lancashire. In Ireland, to the REV. EDWARD MURPHY, S.J. (C.D.), St. Ignatius' Church, Galway.

Intention Sheets, either large, for Church doors, or small, for the prayer-book, the Indulged Badge of the Members, the bronze Cross, also indulgenced, of the Promoters (Zélateurs or Zélatrices), the Monthly Ticket of the three degrees of the Apostleship (containing the Fifteen Mysteries), Blank forms of Certificate of Admission, Forms also of admission to the Archconfraternity of the Sacred Heart, may be had from F. GORDON, St. Joseph's Library, 48, South Street, Grosvenor Square, W.

## THE WORK OF A BLIND APOSTLE.

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### CHAPTER III.

#### EVANGELIZING THE FAUBOURGS.

OUT of the great Catholic Association of which some account was given in the last chapter arose a work, which, although its existence was, from a variety of causes, limited to a very few years, cannot be passed over in this sketch, as it was of Mgr. de Ségur's creation and very dear to him: its results, too, were solid and encouraging. Its object was to do for the spiritually destitute in the crowded *faubourgs* of Paris what St. Vincent of Paul had done, two centuries earlier, for those oppressed by corporal sufferings. The field was so vast! the population of these districts being more numerous than that of the whole of Paris in the reign of Louis the Sixteenth. Mgr. de Ségur's idea was to collect together those priests who were without parochial charge, and whose occupations, such as those of chaplains to religious communities and tutors in wealthy families, left them some leisure time which might be most profitably devoted to the work he was meditating. Conferences were to be held for organizing the plan and assigning to the different priests the missions desired by the Curés of parishes, and each meeting was to conclude by a familiar discourse from one of the members on a subject decided on at the preceding conference, which was to be a kind of exercise for the missionaries in the way of addressing their future hearers.

Mgr. de Ségur first consulted several of the most pious and experienced Curés of Paris, from whom he received

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advice and encouragement. Next, he ascertained that there were plenty of priests able and willing to work with him, there were not a few, even, among the *vicaires* of the richer parishes, who came forward and offered to give their evenings to the proposed work. He then laid his scheme before Cardinal Morlot, who bestowed on it his hearty approbation and earnest benediction, and on the feast of SS. Peter and Paul, 1858, the first conference was held, followed in a few weeks by the first mission in the Faubourg Saint-Jacques, which succeeded even beyond the expectations of Mgr. de Ségur's eminently hopeful mind. His rule and practice was to "preach the big truths (*les grosses vérités*) of the Catechism." Preachers often made a mistake, he used to say, in taking for granted that their hearers knew a great deal of which they are in reality profoundly ignorant: the same truths must be preached to shoeblacks and to senators.

Everywhere a plentiful harvest of souls rewarded the labours of the missionaries. The venerable Curé of Saint-Louis-en-l'Ile—he was nearly a hundred years old—told them with tears that they had "brought new life into his parish," and after a Lent mission in another district, there were a thousand more Easter Communions than in former years. The Marquis gives a graphic account of the mission at Ménilmontant, where, through the negligence of the Government, there was only one church, which could hardly contain a thousand persons, for a population of thirty thousand. These poor people came in such crowds that it was necessary to station *gendarmes* at the doors to keep order; the sanctuary was filled with men in blouses up to the altar-steps, and confessions went on till midnight. Numbers of poor abandoned women and sinners of every kind were brought back to God, and not knowing how to show their gratitude to those who had converted them, they arranged and exhibited a grand show of fireworks in their honour on the last day of the mission. The work was, indeed, singularly blessed; there

were large workshops from which every man employed, the master at their head, approached the sacraments after a lifetime of neglect, and crowds of grown-up and some aged persons made their First Communion. One poor woman, full of joy and thankfulness at being reconciled with God, came a few days before the close of the mission to the priest who had heard her confession. "Ah, M. l'Abbé, how happy I am! Now, if only you could get hold of my husband! he is a good fellow, but he will not hear of attending to his soul. And yet he comes almost every day to the mission;" and she went on to describe his appearance and the part of the church he occupied. "Now, do try to get at him; he really isn't a bad sort, perhaps he might be caught! Only be sure not to let him know I have been to confession, he would be ready to kill me!" Next day, a workman, with a huge beard, which was one of the "points" of the man in question, came to confession, and when he had received absolution said; "You see, M. l'Abbé, I have got a wife, not at all a pious woman—quite the other way! Now, couldn't you manage to get her here? I shall try to make same excuse to bring her here to-morrow. Only, pray don't tell her what I have been doing; she would make game of me!" Of course, the truth came out next day, and the good priest "chaffed" both his penitents for being "such a couple of geese as not to trust each other," sending them away very happy with a crucifix, a statue of our Lady, and two prayer-books.

Mgr. de Ségur always closed the missions by giving the Papal Benediction with the Plenary Indulgence, a favour granted to him by Pius the Ninth for all his missions and retreats. He made the ceremony as striking as possible, and the poor inhabitants of the faubourgs, who had never witnessed it before, were deeply impressed. "When we left the church," says the Abbé Diringer, "every one wanted to see 'the blind bishop,' and it was a difficulty sometimes to get through the crowd to the

carriage; the said carriage being a humble hired affair, the driver of which never missed Mgr. de Ségur's instruction and benediction, always finding someone to mind his horse, and nothing ever went wrong in consequence."

It is not very clear from what cause this excellent *œuvre des faubourgs* came to an end, certainly not from any want of sympathy on the part of the good Cardinal Morlot, who had encouraged it to the utmost from the first. Mgr. de Ségur always felt that it would have been an immense gain if the Archbishop's enormous occupations could have allowed of his coming, from time to time, among these poor members of his flock, who are quite as ready to be turned the right way as the wrong; if, as Augustin Cochin once suggested, there had been stated times for his going to Notre Dame to receive deputations from the different trades on their patron's feast, to address them, and give them his blessing. "Who knows," asks the Marquis de Ségur, "but that the horrors of the Commune might thus have been prevented, and that even in the moment of the wildest excitement, kindled for their own ends by a few great criminals, the mass of the people might not have been reacted upon by the influence of religion and gratitude?"

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## CHAPTER IV.

### VISITS TO TOURS AND ARS. LAMPS FOR THE SANCTUARY. SACRILEGE AND REPARATION.

It has been seen that, from the first, Mgr. de Ségur was convinced that his blindness was incurable, and that he had mapped out his life entirely with reference to its permanence. He never could bring himself to ask or even to desire anything else, so that the visits which he made to the most celebrated oculists of Paris, in deference to the wishes of his family, must be regarded in the light of

so many acts of resignation. He even yielded so far to his mother's wishes as to submit to an operation at the hands of M. Nélaton, who, contrary to all the other authorities who had been consulted, declared the case to be a simple cataract removable by operation. When this failed, the blow to the poor mother was severe; the sufferer himself had never expected any other result, and he hoped that those he loved would no longer cherish any idea of recovery. As to human means, they had indeed abandoned all hope; but could not God, if He so pleased, work a miracle for His servant? It was proposed to visit M. Dupont, and try the effect of the oil in the lamp which he kept burning night and day before the picture of the Holy Face, and by which so many wonderful cures had been obtained. Mgr. de Ségur had already paid one visit to the "holy man of Tours," and it seemed to him that, directly his eyes had been anointed by the latter, he saw, in one lightning flash, the Holy Face before which he knelt. He described it most exactly to his mother, and it is no wonder that, though the vision of an instant was followed by total darkness, she should have hoped much from a second visit. As usual, his mother's wish prevailed, and he consented with his own joyous serenity of manner.

But what had his prayer been on that first occasion, the prayer answered, if we may dare to say so, by the momentary sight of His Master's blood-stained, thorn-crowned Face? It had been the prayer which was ever on his lips and in his heart, the prayer of his Divine Lord, that the Father's Will might be done; and while consenting to make a second visit to Tours, it was with a resolution to make no other petition. M. Dupont ventured on a remonstrance, writing to him that it is scarcely reasonable to expect a corporal favour unless it is asked for clearly and definitely, as the blind man asked in the Gospel, *Domine, ut videam*. It was in vain; he would only say, *Fiat Voluntas Tua*, and the Father's

answer was the continuance of the night, which was to last till the eternal day should break and bid "the shadows retire."

Once more he yielded to the longings of those who loved him, and visited the saintly Curé d'Ars. His prayers did not gain the grace they desired ; but for both these great servants of God the meeting must have been full of consolation. Mgr. de Ségur knelt for the Curé's blessing, who in vain represented that it ought to be the other way ; the blind prelate conquered at length in the contest of humility, by alleging the reverence due to M. Vianney's white hairs. They were soon engaged in conversation on the subjects dearest to both, and it was some time before Mgr. de Ségur remembered to speak of his mother's wishes. When he was about to take his leave, the Curé d'Ars took from the mantel-piece a little statue of St. John the Baptist, which he gave to Méthol, saying ; " Here, my son, keep this image of your patron, as a remembrance of me."

Méthol's name was Jean-Baptiste, but Mgr. de Ségur never called him by it, and this was the first time that the holy curé ever saw him. After his visitor had left, M. Vianney said ; " That blind man sees better than we do ; " and later on in the day he addressed a friend whom he met with the words : " I have just seen a saint ; " words which may well be remembered as coming from the lips of one who read the hearts of men like a book.

So it was a fact to be accepted by all others now, as well as by himself, that the cross was to be borne to the end of his life ; and surely he was right in regarding his blindness as a greater blessing than a cure could have been, not only as regarded the work of his own sanctification, but also the good of souls, " Had he recovered his sight," says his brother, " he would have been made a bishop, and the good he did would have been local ; it is to be doubted, too, whether he possessed the qualities of an administrator, so necessary for a perfect bishop ;

whereas, in his state of blindness, his activity and success in the service of the Church were incomparable, . . . sowing broadcast good doctrine, good books, and Catholic traditions, evangelizing and sanctifying numbers of seminaries, giving to or training for the Church a store of holy priests to carry on the work of his apostolate. From a closer point of view, his blindness was often a means of attracting and converting sinners, not only by the serenity with which he bore the trial, but by the way it helped those penitents who shrank, ashamed, from meeting the eye of the confessor; not knowing, poor souls, how wide is the mercy and how tender the compassion of the minister of Jesus Christ, a mercy and compassion which increase in proportion to the number and heinousness of the sins of his penitents." Once, when preaching a retreat at the University of Lille, and exhorting the students to confession, he said, "Come now; if there are any of you who are a little unwilling and ashamed to open your hearts to a priest, see how convenient it will be to do so to me who am blind and so cannot see you!" In 1858, Mgr. de Ségur's much-loved sister, Sabine, entered religion, and thenceforth some of his happiest moments were spent in the little parlour of the Visitation Convent. He often said Mass in the Chapel, and after his thanksgiving breakfasted in the parlour while his sister talked with him on the other side of the grille. His relations with the Community were very close and affectionate; he gave them conferences in Lent, and frequently clothed and professed the religious, who always welcomed him as a true father, while the tie between himself and the sister, whose guide, friend, and confidant he had ever been, was only drawn closer since she gave herself to God.

Every year brought some new work to this unwearied labourer in the vineyard. He became president of a little *œuvre*, which made very small show, but was in reality great from the love of the Blessed Sacrament which was

its origin and spirit ; that for the providing and keeping up of sanctuary lamps. The rule of the Roman Ritual on this point had been strangely neglected of late years in France, especially in country parishes, and it was to restore its observance that Mlle. de Mauroy, a great friend of Pius the Ninth, set on foot the Association which, under the direction of Mgr. de Ségur and M. Hamon, the zealous curé of Saint-Sulpice, entirely removed from France the reproach of so flagrant a disrespect to the Blessed Sacrament. At the death of Mgr. de Ségur not only had more than four thousand lamps been given to poor churches and chapels, but more than thirty thousand associates were enrolled, who succeeded each other in making an hour of adoration before the Blessed Sacrament, placing themselves in spirit in the church nearest to them.

The four years which followed his sister's religious vocation were passed in the active and incessant labours entailed by all these various apostolic works, especially that of the evangelization of the faubourgs of Paris. At the end of this period Mgr. de Ségur, having lost his excellent father, consecrated to God a large portion of his inheritance by restoring and beautifying the parish church of Aube, endeared to him, as we have seen, by so many sacred associations, and now made, by his reverent love, one of the most beautiful country churches of the diocese.

The year of his father's death, 1863, was marked by one of the severest blows which can befall a priest, the heavier, in this instance, from being entirely unexpected. A day or two before the Immaculate Conception, when his time was occupied from morning to night in hearing confessions, one of his regular penitents, whom he loved as a son, threw himself at his feet in an agony of remorse and poured into his ears a terrible story. He and four others, yielding to one of those strange and frightful temptations which proceed directly from the father of

evil, had sworn to profane the Blessed Sacrament by committing sacrilege. No sooner was the sin accomplished than the wretched boy was horror-struck at his act and rushed to the chapel to confess it. Mgr. de Ségur, suppressing every sign of all he felt and without uttering a word of reproach (it is, of course, from the penitent himself that all this was learnt), gave him absolution, imposing on him no other penance than that of one "Hail Mary." The trembling boy, almost terrified at this calmness and indulgence, could not help crying out: "Oh, father! only that?"

"Only that;" was the grave sad answer. "Go in peace and sin no more. I take the rest on myself." And how was this promise kept? First, with the consent of his poor young penitent, he sent for the companions of his guilt, brought them to a repentant state, and reconciled them to God. Then, in spite of his limited means and the vast claims upon him, he had *five thousand Masses of expiation* said; he felt that no claim could equal that of his Divine and outraged Lord, and that all else must yield to the necessity of offering to Him the only reparation equal to the offence. From that day he bound himself to rise every night and spend one or two hours before the Blessed Sacrament: and in order to do this without having to rouse his faithful Méthol, he begged from the Abbot of La Trappe at Mortagne, near Les Nouettes, a large white Trappist's cowl, in which he could easily wrap himself without assistance. The good Abbot begged him to accept his own; and thus habited, Mgr. de Ségur for fifteen years made his vigil of expiation. If he ever missed doing so, it was to go out with his servant, instead of retiring to rest, to visit some one grievously sick, to pray beside some corpse, to console some mourner: works of mercy which—need it be said?—were also offered as acts of reparation. Then, calmly and with absolute submission, he waited for the justice of God to visit him.

## CHAPTER V.

## THE OFFERING ACCEPTED.

A YEAR had passed, and the feast of the Immaculate Conception was approaching. It almost seemed as though God had chosen the anniversary of the sacrilege for a solemn acceptance of His servant's offering of himself in reparation. The dignity and delicacy of the manner in which this distressing passage in his life is related by his brother is beyond all praise. He prefaces the account by expressing the utmost respect for Mgr. Darboy, the greatest admiration for his heroic conduct in remaining at his post when the Government, headed by M. Thiers, fled before the Commune, his meekly-borne captivity, his death, which, like that of his predecessor, may well be called a martyrdom. He excuses the harshness of the Archbishop to Mgr. de Ségur by generously admitting that he thought himself obliged to be severe in the defence of his office, and then, calmly and temperately, he tells his tale.

Mgr. de Ségur was aware that his views differed widely, in many important particulars, from the Archbishop's, and that the latter was fretted by the exceptional position occupied in his diocese by one of the leaders of "Ultramontanism;" and it is fair to conclude, with the Marquis, that Mgr. Darboy was determined to take a step which should impress on the people of Paris that Mgr. de Ségur was entirely dependent on him. Accordingly, when his authorization was requested for solemnizing a marriage in the chapel of the Rue du Bac, he refused it, and went on to speak with great bitterness of an interview between the Pope and Mgr. de Ségur, in which, he said, the latter had made calumnious accusations against himself and other bishops. In speaking of the painful scene, the blind Prelate regretted that, in the surprise and shock of this unexpected attack,

he failed to meet it in the only way which could have protected him, that is, by replying that the interview had been confidential, and that what had passed was therefore the secret of the Holy Father. Instead of this, he eagerly disclaimed all intention of disrespect, declared much that had been reported to be inaccurate, and begged the Archbishop to observe that the subject of the interview had been the liberal and Gallican opinions of which he made no secret. Mgr. Darboy replied that as his information came from Rome, to deny its accuracy was to call in question the veracity of either His Holiness or Cardinal Antonelli. "Pardon me, monseigneur," was the calm answer, "it is possible to be mistaken without being false." In conclusion the Archbishop said that he required from him a declaration making full amends for the wrong he and his colleagues had suffered. The question was: how to do this? and Mgr. de Ségur could not see his way. He waited some weeks, and then, as nothing further transpired, he began to hope that the Archbishop would be satisfied with the sharp reprimand he had given. Then came a letter threatening him with suspension unless a satisfactory declaration in writing were received in three days. Mgr. de Ségur consulted the Bishop of Poitiers, who unhesitatingly advised his yielding to the requirements of the Archbishop to the utmost extent possible, and accordingly he sent in an act of submission which he hoped would be deemed sufficient. In the evening, while hearing confessions at the College Stanislas, the Abbé Diringer arrived with a letter from the Archbishop, forbidding Mgr. de Ségur to preach or hear confessions in his diocese. There was a moment's silence; then falling on his knees before the Crucifix in the sacristy he made the sacrifice of his interrupted labours, of his injured honour. He asked the Superior of the College to tell the boys he was obliged to leave and nothing more, and on returning home, quietly told his household what had happened:

"St. Philip Neri," he said, "was suspended for six years by the Pope; now it is only my Archbishop who has suspended me, so I cannot complain." Then, going into the chapel with them, he bade them join him in reciting, before the Blessed Sacrament, some prayers suited to the occasion. The first he chose was the *Magnificat*. "We will recite it," he said, "to thank our Blessed Lady for sending us this great opportunity of sanctification."

All Mgr. de Ségur's friends felt how urgent it was to bring about at any cost an accommodation of what threatened to be a great scandal. M. Lalanne, the excellent Superior of the College Stanislas and a venerable Canon, who was highly respected by the Archbishop, called on Mgr. de Ségur to beg him to make every possible concession to satisfy Mgr. Darboy, who, they assured him, was very anxious to retract the step which he had conceived himself obliged to take. This good old priest had ventured, with the authority bestowed on him by his great age, to say to the Archbishop: "Monseigneur, is it possible that you have suspended the holiest priest in your diocese?" To which Mgr. Darboy replied without a sign of displeasure: "He has failed in his duty to me, and he owes me an apology." Needless to say that Mgr. de Ségur was ready to do his part: "I will do," he said, "with the help of God whatever I can without injury to my office." Another declaration, fuller and more explicit than the former one, was drawn up and signed, with which Mgr. Darboy expressed himself satisfied, and thus, thanks to the humility of Mgr. de Ségur and the generosity of the Archbishop, this painful affair was settled. It had produced more excitement in Rome than Paris, and the Pope certainly seems to have felt very strongly on the subject, as appears by a letter which Mgr. de Ségur's biographer wrote to his brother, and from which the following is an extract.

"My dear Gaston, I must tell you at once of the

great favour I have just received from the Pope, and which certainly is due to you. Prince Borghese had proposed my taking Pierre (his younger brother) to the Holy Father's Mass, so I wrote yesterday to Mgr. Pacca, asking the Pope for this honour. . . . Yesterday morning we heard his Mass, received Holy Communion from him, and were about to withdraw, after hearing a second Mass in thanksgiving, when we received a message from the Pope that he wished to see us. We were shown into his study, in which five places were prepared at the breakfast-table . . . so we breakfasted with him, talking to him just as one would to one's father. . . . He spoke of you at once, saying: 'So your brother's business is settled—that is all over;' then he said in Italian to Prince Borghese: 'That affair has not ended in the way I should have liked: when anything is said to the Pope, it is a secret which belongs only to the Pope.' I said: 'Holy Father, I must warn your Holiness that I understand what you say.' He laughed and said: 'There—it is over—we will say no more about it. It can't be helped, your brother is a saint!' I think, as the Prince said when we went away, that was a grand thing to hear from the lips of him who canonizes the saints. You see, then, my dear Gaston, that the Pope considers your fault to have been an excess of virtue, and I feel what he said of you to be a very great consolation. It is plain that this rare favour of receiving me at his own table was his charming and fatherly way of making known, first to you, and then to all the world, his opinion of your affair. . . . I have not had anything about it put in the papers. I just leave the thing, for I do not think it is for me to take anything upon myself in one sense or another, knowing, as I do, that the honour done me by the Pope goes far beyond me and is intended for others. As we left the Vatican, Prince Borghese said that he and I have to thank you for the honour: it is as clear as daylight: *Qui se humiliat exaltabitur.*"

Thus, God answered His servant's prayer: it was a terrible trial, though a short one, the special sting being in the hand by which the blow was dealt. He told his most intimate friends that each succeeding year, towards the feast of the Immaculate Conception, God sent him some particular trial to remind him of the sacrilege of 1863, and the expiation he had promised. The reminder of 1869 was a very sharp one. It was on the feast itself, the first day of the Vatican Council, a day which he had desired so ardently and hailed so hopefully. On that very morning, his name was posted at the door of St. Peter's, in the sight of all the bishops of the Christian world between the names of Dr. Döllinger and the unhappy Père Hyacinthe. By some strange accident, in spite of the holiness of the writer and the particular affection borne to him by the Pope, the Italian translation of one of his treatises had been placed on the *Index*, without giving him the opportunity of explanation or correction. A Bishop who was a great friend of his, writing to him on the subject, said: "Seeing you in such company made me think of our Lord between two thieves." It was, as the Marquis says, a blow to his honour as a Catholic writer, as the suspension five years before had been to his honour as a priest. He always submitted his works to be examined by good theologians before publishing them, and he was utterly unprepared for their being found assailable in any point. He knew indeed that in a dogmatic treatise a very small error is sufficient to place it on the *Index*; still the blow was a very severe one, and he said that but for God's support he felt as if it would turn his brain. The very day on which the news reached him he sent a public submission full of exquisite humility to the *Univers*, and instantly suppressed the whole of the French edition of his treatise (though it was the Italian translation only which had been condemned), and re-wrote it with great care. There can be no better commentary on this painful passage

in Mgr. de Ségur's life than the eloquent passage from his funeral oration by Mgr. de Mermillod, quoted by the Marquis de Ségur :

"Henceforth, there was nothing lacking to his sacerdotal crown. Crucified in his body by blindness, humiliated in his priestly character by the suspension which ordinarily strikes unworthy or rebellious priests, in his reputation as an author by the condemnation of the Holy Roman Church of which he was the devoted son and champion, struck by his Archbishop and by the Pope in turn, he knew, like his Divine Master, the meaning of suffering. Thus, by accepting his covenant with the cross, God let all men see how worthy he was to carry it, and that he had a right to preach it by his written and spoken word, because he preached it more eloquently still by his example."

## THE SAINTS OF WESSEX AND WILTSHIRE.

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### II.

#### ST. ALDHELM OF MALMESBURY.

(May 25.)

THE successor of St. Headda bears a name known far beyond the limits of his narrowed diocese. For St. Aldhelm was a scholar and an author. We find the Apostle of Germany, St. Boniface,\* then only a deacon, begging for some of our Saint's works either in prose, in verse, or in rhyme, as a consolation during his earthly pilgrimage, and as a memorial of the holy Bishop. The wonder is how, in the midst of continual civil wars, in the struggle for food and for life, men could have found the leisure necessary for acquiring learning, and could have settled down to that quiet study by which alone it can be obtained. If Aldhelm was a scholar, it was because he was a monk, and if he was a monk, it was because there were monasteries, harbours of refuge in those troubled times. What it was the fashion to call the homes of ignorance and sloth, now turn out to have been the sources and centres of learning. The monks educated England.

I. *Malmesbury*.—It was not a very long time after the coming of St. Birinus that St. Aldhelm was born, somewhere about 640. He was of very noble birth, the son of Kenten, a near relation, King Alfred is our authority,† of

\* V. Boll. in Aldh. 79 B, quoted as Ep. vii. It is not in Migne's collection. St Boniface was ordained priest when thirty, about 710.

† Quoted by Will. Malmes. from the Hand-book of King Alfred, now lost.

the great King Ina of Wessex. So the royal blood of the great house of Cerdic ran in his veins, Cerdic, the first Saxon chieftain who invaded the west of England, and who boasted of being a descendant of that God Woden, whose memory is preserved in our name of one of the days of the week. But a far more real glory was that from his race sprang Egbert the first Sovereign of all England, Alfred and Athelstan, the SS. Edward the Martyr and the Confessor, and the pearl of Scotland, St. Margaret. In those days the crown did not descend necessarily from father to son, so Aldhelm threw away the chance of a crown when he went to hide himself as a monk amidst the dark forests which then covered the north-west of Wiltshire. The boy showed in early life great talents, and a marvellous and retentive memory.\* His father seems to have been his first master, but whether he went straight to the Abbey School at Canterbury, as it would seem,† or whether he went as quite a child, to the school at Malmesbury, as Bishop Eleutherius says in a charter to St. Aldhelm,‡ appears uncertain. A steep hill girdled by bright streams, juts out into the broad meadows which almost surround it, and there, when all the neighbourhood round was thickly wooded, this eminence had been turned into a British fort, Caer-

\* *Faric.* c. I. 5. v. *Boll.* May 25.

† *St. Aldh. Epist.* vii. To Abbot Hadrian. "To my most Reverend Father, Adrian, the venerable preceptor of my rude childhood, Aldhelm, the little slave of Christ's family, and the suppliant pupil of your kindness"—"my bad health, on account of which, of old, I was obliged to return home, when, after the first elements, I again came to you."

‡ "I, Eleutherius,—in which place (Malmesbury), from the earliest budding of childhood, and the very school of rudiments, he has lived" (*August* 26, 675). Had S. Hadrian been in England before his arrival with Archbishop Theodore? Both Venerable Bede and Capgrave state that he had been more than once in Gaul. And the fact that the Pope chose him to be Primate of England, and twice endeavoured, though in vain, to make him accept that dignity, looks as if he had been there before. The anonymous monk (of Malmesbury?), author of the *Eulogium Historiarum* (*Rolls' Series*), vol. i. p. 225, says that Aldhelm went from Malmesbury to St. Hadrian's school.

Bladon, a royal residence, the City on the River Bladon. When the strong arm of the Saxons had wrung it from the Kelt, the place had been given to the Bishops of Wessex, and had become solitary and silent, for the British town of Brokenborough, hard by, had been utterly ruined.\* Ireland was then the centre and well-spring of learning and holiness, and its children were to be found in every land, the apostles of faith and of culture, and under the leadership of St. Columba, Irish monks had established themselves at Iona and at Melrose in Scotland. One of these northern monks, Maildulf by name, had been forced to fly by the freebooters and thieves who had made life unbearable in the land of the Scots. He had found his way into the solitudes of Caer-Bladon, and asked leave to build himself a hut up against what remained of the old fortress, where he might spend his days in silence and prayer. But the hermit found he could not get the first necessities of life, and so was forced to earn his living by turning to account the varied learning he had drunk in at his Keltic monastery. He opened a school,† and so great was the thirst for education, so few the opportunities in England, that he was soon surrounded by scholars. Pre-eminent among all was Aldhelm. The wilderness flourished as a garden. The learning which the monk taught was no merely secular education, earthly learning was with him only the ladder which led up to God, and very soon, drawn by the example of their master, his scholars begged to be accepted as monks, and the school became, by an easy transition, a little monastery, and the spot took a new name from its founder, Maildulf's town, or Malmesbury.

II. *Aldhelm, the Scholar*.—Whether or no Aldhelm had been at St. Hadrian's School at Canterbury before,

\* In 855 there were some hundred houses in the town. V. pref. Regist. Malmesb. Rolls' Series, xxxi.

† In 637, according to the *Eulogium Historiarum*, vol. iii. p. 279. Rolls' Series. In another place (p. 329) 635.

certain it is that when some thirty years old, the fame of that school attracted him thither. Oswi, the King of Northumberland and Bretwalda of England, had sent a priest, Wighard, with letters commendatory to the then Pope, begging that he would consecrate him Archbishop of Canterbury, but Wighard died at Rome of the plague, with all the companions of his journey. The Pope therefore fixed his eyes on the Abbot of a monastery near Monte Cassino, the burial-place of the great patriarch of the western monks, St. Benedict, and the head house of the Benedictine Order. The Abbot St. Hadrian was an African by birth, a great scholar, a good theologian, and a practised monk. He had twice travelled in Gaul, if not into England. But his humility would not allow him to accept the dignity, and he pointed out to the Pope another monk, then living in Rome, but a native of far-off Tarsus—the birth-place of St. Paul, and known for his vast learning as Theodore the Philosopher. The Pope approved the choice, on the condition that St. Hadrian should accompany him into Britain, and he added as a second companion the learned and travelled St. Bennet Biscop of Jarrow. Hadrian was made Abbot of the monastery at Canterbury, called since the death of St. Augustine by that Saint's name, and there he restored or set up a school, where Greek, Latin, mathematics, poetry, theology, and the Sacred Scriptures were taught, and so carefully, that in Bede's time there were old scholars who knew both Greek and Latin as perfectly as their own native tongue. And this seems to have been true of St. Aldhelm. To these he added the knowledge of Hebrew, and the study of canon law, the Church's legislation. He had probably for his master in music the author of the charming biography of St. Wilfrid, Eddi, the English monk. For Church music, the music of the Church which bears the name of St. Gregory the Great, its great reformer, and which is still sung in our churches, was naturally dear to those who

looked on St. Gregory as their father in the faith. St. Aldhelm not only learnt the theory of music and the art of singing, but he seems to have had a special talent for instrumental music, and could play on harp or flute, or any instrument of his day. Twice St. Aldhelm's health broke down in his earnest pursuit of knowledge, and twice he went to Canterbury to complete his studies. It has been said that he travelled as far as France and Italy in search of still higher education. It was only after his return to Malmesbury that he made his profession as a monk. Whatever judgment a purist and a critic might pass on his Latinity, St. Aldhelm could boast of being the first of his race who wrote Latin verse. And King Alfred, no mean judge, looked upon him in his time as the prince of Anglo-Saxon poets. The correspondence which St. Aldhelm kept up with so many of such various nations,\* the commendations which they passed upon his work, prove at all events how high was his position among the scholars of his day. His chief work is the *Praises of Virginity*, in Latin prose and verse, dedicated to Hildelitha, the second Abbess of the great convent of Barking,† and sister to the Bishop of London, St. Erconwald. Not merely the language in which it is written, but the allusions to Church history and to classical writers, show that the education of the religious women was, as we know from other sources, of no low standard.

But St. Aldhelm was not only a scholar, he was a monk, and he had learned from his master, Maildulf, the rigorous life of the Keltic solitaries. His life was a daily round of prayer and study, and his very study was a prayer, for as he wrote in one of his letters, when he read he listened to God speaking to him, when he wrote, he was speaking to God.

\* The *Eulogium* says that letters of St. Aldhelm were extant addressed to the students of Bologna, Cologne, Paris, and Montpellier (l. i. p. 226).

† Many Queens, a sister of St. Thomas of Canterbury, and one of the family of the Poles, were amongst the Abbesses of this famous house.

His soul grew by starving his body. Poverty was his choice ; but if any one gave him money, it was spent off hand in useful ways. As was specially the fashion of the Keltic monks, his frequent practice, to bring his body into subjection, was to stand up to his neck in a deep spring even in mid-winter, for a whole night long, nor did the penance end till he had recited the whole Psalter of David. The well, in after years, bore his name, a pleasant well, of good water.

A true monk, he loved his cell, and never went abroad save when duty or charity called him.

III. *Abbot Aldhelm*.—We cannot wonder that Bishop Eleutherius of Winchester, the Frenchman, ordained him priest and appointed him Abbot,\* somewhere about 675, when our Saint was thirty-six years old. That year the Bishop granted to the Abbot and to his successors the site on which to build their monastery.

Maildulf had already built there a small basilica—or at least, many years after, one was shown at Malmesbury as his work—and St. Aldhelm is said to have built a larger church in honour of the Saviour and SS. Peter and Paul,† which was the head church of the early monks. This, which was the largest church of its time, was built of stone and solidly roofed with wood. Each beam ought to have been of the same length, but St. Aldhelm, who was anxiously superintending the work, learnt from the workmen that one of them had been cut too short. It was too late to remedy the mistake. He prayed, and the beam was found to be of the right length, and so the roof was completed, and when, years after, the whole monastery was twice burnt down, the flames never touched this beam. He built two other churches within the monastic enclosure, one in honour of our Lady and the

\* Maildulf lived fourteen years after St. Aldhelm had received the habit. So it seems certain that he was alive when his pupil was made Abbot.

† Will. Malmes. 345, Rolls' Series.

other of St. Michael. Of this last, which the Saint chose for his place of burial, some remains were standing in William of Malmesbury's time. Nor were these the only churches he erected. He founded a church, the centre of a small monastery, at Frome; and when Kenwalch had won a victory over the Britons at Bradford-on-Avon, he built a church and a monastery there. And God through all these long years has preserved this church as a memorial of its holy founder. Its rude sculptures, its narrow chancel arch, remind one of the ancient Irish churches, of which we are again reminded by the group of churches which, as we have said, were erected at Malmesbury, like the groups of seven churches of mystic number still to be seen in more than one Irish monastery.

But far more than for the material buildings, the holy Abbot had a care of the spiritual edifice not built by hands, the personal holiness of his monks, their faithfulness to their vows, and their growth in virtue. His great wish, like another St. Ignatius, was "that they should desire above everything the glory of God."\* Scholars and novices flocked in from all sides. For manifold as was his learning, he was simple and affable to all. Though ready and quick of tongue, he won all by his kindly and pleasant speech. He appears to have introduced into his monastery, in lieu of the ruder type of older Monasticism, the more complete and better-ordered rule of St. Benedict. The power which his kindness exercised was not confined to his subjects. St. Wilfrid of Ripon, a brother monk, excited his sympathy in the troubles which he had to undergo. And when in one of his many exiles, the abbots under St. Wilfrid's jurisdiction were inclined to swim with the stream and abandon the cause of their Bishop, St. Aldhelm wrote a strong but affectionate letter, putting before them how unnatural and base it was to desert one to whom they owed so much.

\* *Dei pro omnibus gloriam velle.*

The peasants under his pastoral care were recent converts from paganism, rough and badly instructed, and though they knew their obligation of hearing Mass, and fulfilled it, nothing would induce them to stay for the sermon or instruction. Wilfrid turned his musical and poetical talents to good account. King Alfred tells of a song which St. Aldhelm composed, and which was for long a favourite with the people. And the story of its composition was that as soon as Mass was over, the Saint used to station himself on the bridge across the stream by which the people had to pass, and there, no doubt with harp in hand, like a strolling minstrel, stop the way, and draw all round him with his merry Saxon lay. By degrees he gained their hearts, and then, amidst his ballads and tales, he sung of higher things, and so won them to God, when severer means would certainly have failed. On a great market day one Saturday he met the country folk coming in; and, staying them on the bridge, he spoke to them of God and holy things, so that leaving their goods and wares for a while, they followed him into the church, and having assisted reverently at the service, went away to their business, with God's blessing upon them.\*

IV. *The Easter Question.*—Many years had gone and come since St. Patrick had been at Rome, and since then a circle of fire and steel, the constant inroads of Goths and Vandals into Italy, the breaking up of the great Roman Empire, and still more the Saxon invasion of England and of the Scottish lowlands, had well-nigh cut off the Western Islands of Great Britain and Ireland from the centre of Christendom. Just as, when the circulation grows feeble, disease fastens on the extremities, just as long absence from school makes one forget what one has learned, or fall out of the ranks of knowledge, not

\* Far. Giles, 360. This does not seem to have been an exceptional instance, but rather, like his singing on the bridge, a device to which he often had resort.

keeping up with its progress—so no wonder if Britons and Irish alike got wrong in some matters, not very serious, matters not of faith, but of discipline. No wonder, too, that they were unwilling to alter their customs at the bidding of their mortal enemy the Saxon, or even at the voice of the Italian Bishops who came to them from Saxon kings, and under Saxon protection. The chief difference was as to the time of keeping Easter. In this the Kelts simply followed the Roman usage of two centuries back, as they had learnt it from their first teachers, and which had been altered more in accordance with a better knowledge of astronomy since that time. We have a precisely historical parallel in the conduct of Protestant England for many years, and of schismatical Russia to the present day, in refusing to accept the Reform of the Calendar carried out by Pope Gregory the Thirteenth in the days of Queen Elizabeth. Out of religious hatred, not from merely national prejudice, as in the case of the Kelts, the government of these two countries preferred to be “out with the sun than in with the Pope.” But religious difference in the opposition of the Britons there was none, for when the road to Rome was open, we find them flocking in crowds, like their adversaries the Saxons, to prove by their pilgrimages and offerings their love and attachment to the See of Peter.

True, the violent antipathy to their fellow-Christians the Saxons, their exaggerated if pardonable nationalism, exposed them to dangers as to their faith. Nationalism is the centrifugal force which would part the world into warring sections. Faith is the centripetal force which unites man in closest union. If ever faith grows cold, and the spirit of nationalism grows rampant, the days of disunion are not far distant. The history of the great Division in the sixteenth century is but a confirmation of this.

For this reason the Church was naturally anxious

about this wedge of disunion in England. The question had been settled in the north by the influence of St. Wilfrid at the Synod or National Council of Whitby. In fact, there was not the same bitterness of feeling between the Saxons and the Irish in those days—for they had not met in war—as there was between the Saxon and his vanquished and enslaved rival the Briton. Ireland had accepted the new mode of calculation. But the late victories of King Kentwin over the Britons of North Wales, and the constant conflict between the West Saxons and the Britons of Cornwall, only accentuated the opposition. How to get over the difficulty had been the subject of discussion at several synods in Wessex. All agreed that the question must be settled by argument and not by force. St. Aldhelm, pupil of a Keltic master, and who numbered among his old scholars and fast friends so many Irish and other men of Keltic origin, was clearly the one most fitted to be the peacemaker. So the synod ruled that the task should be committed to him, and a powerful letter is still extant, addressed by St. Aldhelm to the last independent British King of Cornwall, in which he urges the various motives for submission to the Church's practice. "If, then, to Peter the keys of the Heavenly Kingdom have been delivered by Christ, of whom the poet sings—

Celestial Keyward, opener of Heaven's gates,

who, I ask, despising the principal statutes and doctrinal mandates of the Church, enters rejoicing the gate of the Heavenly Paradise? . . . To conclude everything in the casket of one short sentence. In vain of the Catholic Church do they vainly boast, who follow not the teaching and rule of St. Peter. For the foundation of the Church and ground of the faith laid primarily in Christ and then in Peter, unrocked by the stress of tempests, shall not waver, the Apostle so pronouncing; other foundation no one can lay beside that which is laid, which is Jesus

Christ. But to Peter has the Truth thus sanctioned the Church's privilege: 'Thou art Peter, and upon this Rock I will build My Church.' '\*

The Saint's earnest prayers opened their hearts to his words, and the Britons appear to have listened to him.

V. *Aldhelm at Rome*.—No wonder the fame of Aldhelm crossed the seas and attracted the attention of the Great Shepherd of the Flock. Pope Sergius summoned him to Rome, to profit no doubt by his counsel and his learning. St. Aldhelm seems to have had estates of his own, which we may suppose he had merged into the abbey lands. At one of these, Wareham in Dorsetshire,† he stayed while the preparations for his journey were being made, and while waiting for a favourable wind. There he built himself a church where he could spend his time in prayer, begging for a prosperous going and returning. In William of Malmesbury's time the ruins were still standing, and the shepherds in the neighbourhood held it for a fact that the rain never fell within the roofless church. Nor could the county nobles ever replace the roof. And crowds used to gather there on the Saint's feast, when Masses were said on the altar which was still standing, and miracles were wrought greater even than those at the Saint's shrine.

Our Saint had for his companion on the long and perilous road the catechumen King Keadwalla. The Pope is said to have treated St. Aldhelm with the greatest honour, and to have lodged the holy abbot in his own palace of the Lateran, adjoining the Church of St. John, which now bears on its front the proud title of the Head and Mother of all Churches, because the Cathedral of the Roman See. If a strange story, which no contem-

\* Father Ryder's translation, *Catholic Controversy*, 2nd edit. p. 79.

† Holy Trinity Church, Wareham, formerly dedicated to St. Andrew, was a benefice belonging to Sherborne Abbey, and probably came to it through St. Aldhelm.

poraneous history bears out, has any truth, he sheltered the Pope miraculously from a shameful calumny, when holiness of life and fame of learning ought to have defended him from the breath of reproach, if political and party passion had not then, as has so often happened in Papal history, been roused against him.

So, too, we may reject, not from any intrinsic improbability, but from the weakness of evidence, a story so often made a subject of jest by Protestant writers. The Saint brought back from Rome a vestment of the finest silk dyed red, and embroidered with black wheels with brilliant peacocks between. This was long carefully preserved at Malmesbury. The legend was that the Saint wore it at his daily Mass, and one day, when unvesting and wrapt in holy thoughts, imagining a sacristan was behind to receive it, he threw it off, and it hung mid-air on a sunbeam.

One reason that had led St. Aldhelm to Rome was to place the great possessions of his abbey under Papal protection, for kings and princes had vied with one another in grants of land to the Monastery of Malmesbury, and he feared that they might tempt the lawless and powerful. The Bull of Pope Sergius (circ. 701) is extant both in Latin and Saxon, and denounces the judgment which fell on Judas Iscariot, and on the first robbers of God's Church, Ananias and Saphira, on those who dare to violate the rights, properties, and privileges of the abbey.

St. Aldhelm crossed the Alps laden with the Pontiff's blessing, with precious relics, and with things rich and rare. Among them was a white marble altar-slab, about a foot and a half broad by four feet long, and half a foot thick, with a moulding beautifully cut all round. This precious gift he gave to his new sovereign Ina, who placed it in our Lady's Church, belonging to the Canons Regulars at Bruton.\* All came out to meet him on his

\* Capgrave.

return, and the Kings of Wessex and Mercia took part in the universal rejoicing. While the monks, with cross and incense, chanted hymns, the people received him with joyous dances and a welcome hearty and noisy. The Papal Bull was shown to the two Sovereigns and reverently received by them, and they mutually agreed that if ever war should divide them, the Monastery should suffer no harm.

VI. *St. Aldhelm, Bishop*.—St. Headda went to his rest in 705. Aldhelm was then sixty-six or more, and his life of labour and penance had told upon him. The diocese had grown out of all proportion, by the conquests of the Wessex Kings. A division had already been decided upon by Archbishop Theodore in Synod, and Sherborne in Dorsetshire\* was created as the new see. The forest of Selwood, which almost cut the old diocese in two, served as a rough boundary; and while all to the east, the lion's share, went to Winchester, all to the west was placed under Sherborne. At the General Council of Wessex, the monk Daniel of Malmesbury was chosen Bishop of Winchester. There could be no doubt as to Aldhelm having the first claim to the new see. In vain he resisted the unanimous vote, and urged his age, and pleaded for repose. "The older, the wiser, and the freer from fault," was the answer of all. He feared to oppose God's will, and consented. He went to seek consecration at the hands of his Primate, Berhtwald, an old fellow student and brother monk, the successor of Theodore. While at Canterbury, St. Aldhelm heard that a French ship had come to Dover, and hoping to find amongst its cargo some books, the greatest treasure of a scholar, he rode over to the beach, where the goods were laid out for sale. Amongst them his eye lighted upon a copy of the Bible, and after he had carefully examined it, he asked

\* When Sherborne Minster ceased to be a Cathedral it became a Benedictine Abbey, and there St. Stephen Harding, the great Cistercian, was taught when a boy.

its price. Books were then only for the rich, and the foreigners did not detect under the poor robes of a monk, spite of his lofty stature and piercing gaze, the Bishop and Abbot of royal line. So they only jeered at him, and with coarse mockery gathered up their store and sailed off. But in a brief space a storm arose, and the men stretched out their arms imploringly towards the shore for help. St. Aldhelm made a sign of the Cross over the tossing waves, and threw himself into a boat to go to their help. By that time the waves had stilled, and when he reached the ship, the wind drove the vessel back to port. The crew at once offered to make a present of the coveted volume, but the Saint paid a fair price for it, and took it to Malmesbury, where we read of it being precious kept in later times.\*

His first care was to build up a church at Sherborne.† Then he endeavoured to lift from his shoulders the charge of Malmesbury Abbey and its branch monasteries, but the monks would not consent to elect another abbot while he was alive. St. Aldhelm took care, however, to ensure for them in after times the all-important right of freedom of election.

Though Dorsetshire, Somersetshire, and Devonshire, with part of Wiltshire and Cornwall, formed his diocese, still he travelled all about preaching from place to place, leaning his weary frame on an ashen stick, preaching to the Saxons and the Britons, to Pagans and Christians of both nations. Nor even at his age, and with his increased fatigues and responsibilities, did he give up the fasts and penances of his monastic life. In this wearisome apostolate, when only four years a Bishop, he came to Doulting, a village in Somersetshire, now famous for its quarries, not far from Shepton Mallett, and where a

\* William of Malmesbury.

† A Roman pavement was discovered at a great depth, covered with the foundations of three if not four subsequent buildings under the choir, showing that the present beautiful Minster is on the site of St. Aldhelm's Church (Harston's *Sherborne*).

spring still bears his name. Then feeling his last hour at hand, he begged to be carried into the little church of wood, and with his head reposing on a stone, he died before God's holy altar on May 25, 709. St. Egwin, the Bishop of Worcester, was on his way to Rome about the new Abbey of our Lady which he was about to found at Evesham; and summoned, as he himself tells us, by a call from God, presided at the transport of the sacred remains to Malmesbury. Wherever they had rested, stone crosses were afterwards erected on the road along which it had gone. The body was buried in St. Michael's, where St. Aldhelm had prepared his own grave, and there it lay for two hundred and forty-six years, till the monks transferred it to our Lady's Church. King Ethelwulf presented a magnificent shrine, adorned with statues and bas-reliefs in silver gilt. The name of the royal donor was written in letters of gold upon the crystal roof. But his remains were not placed therein till nearly the middle of the tenth century by the secular canons who had been put in possession of the church by King Edwy, when in his fury against St. Dunstan he had expelled the monks. His successor to the throne, Edgar his brother, recalled the monks, and St. Dunstan, as a countryman of St. Aldhelm, showed special affection to Malmesbury. Among his presents were an organ, a bell, and a vessel to hold water for the use of the altar, and on both of the two last he wrote inscriptions declaring that they were offerings to our Saint. St. Dunstan foresaw the invasion of the Danes, and feared lest they would not merely tear the precious metals and jewels from the wooden shrine, but outrage and scatter the Saint's remains. So he ordered them to be taken out of the shrine, and wrapped in the finest linen and precious cloth, and put into a wooden coffin within a marble tomb\* near the right-hand side of

\* The author of the *Eulogium Hist.* vol. i. p. 228, says—and it would seem more probable—that the Saint's body was hidden in the chapter-house. Perhaps both accounts are true, and it was transferred thither in haste when the Danes were actually at hand.

the altar, in a place where all in the church could see it. A vessel of the finest balsam was placed with the relics, and an inscription in verse was carved upon the wall.

When at last the Danes did come, they found nothing left to satisfy their avarice but the precious shrine. One of them drew his knife to wrench out the jewels from their settings: he fell back stricken by an invisible hand, and, terrified at this supernatural portent, the whole band fled precipitately. Nor did they stop till they were many miles distant from the place; neither did any others dare to come near the abbey. How St. Osmund translated the relics back to the shrine will be told afterwards. The great Athelstan had taken St. Aldhelm for his patron, and desired for love of him to be buried in his church. The revenues of Our Lady of the Westport\* in Malmesbury supplied the oil for the lamps which always burnt around the shrine, and a great candelabrum in front of it received the candles which were then offered, till hands more cruel than those of the Danes robbed shrine and altar, and tore down the splendid choir which for so many years had been the place where St. Aldhelm's relics reposed. The central tower, with its lofty steeple, as high as that of Old St. Paul's of London, fell with the general ruin. From it in Catholic days rang out the great bell, St. Aldhelm, when thunder-storms burst over the Wiltshire valley. The grand Norman nave, the only portion saved in the general wreck, still tells the early glories of the venerable Abbey. But the tombs of Athelstan and of St. Aldhelm, where are they?

\* Destroyed by the Parliamentary General Sir William Waller.

## CHILDREN'S BOOKS.

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THE time is coming, and indeed it has long come, for Catholics in this country to take the matter of children's books into serious consideration. The English children of the present day are far better off in this respect than those who were children fifty years ago. That is, a great amount of artistic perfection, often of a very high kind, is lavished upon them, of which certainly their fathers or grandfathers had no experience. Perhaps the children of the date of which we are speaking were happy enough over the dauby pictures, the badly printed story books, the antiquated tales on which their imagination was fed. Many a child's book now-a-days seems to be addressed rather to the seniors in the family circle than to the juniors. But, on the whole, our children's books are very pretty, well got up, sometimes well written, full of fun of a certain sort, and by no means generally dangerous under a moral aspect. But, unfortunately, their many attractive qualities ought not to be enough to satisfy Catholics, however much they may please at first sight. Their good qualities are just enough to make them more dangerous, if they contain matter contrary to the faith, or disrespectful and hostile to the Church.

We do not blame either Protestant writers for writing such books, or Protestant publishers for publishing them. Literature of that class must inevitably reflect the opinions and ways of thought of the majority for whom they are written, and in this country Catholics are in a minority. We know things to be true at which our neighbours scoff, we know to be lies things which our

neighbours commonly believe. Let them write for themselves and for their children according to their opinions. But if attacks on our religion cannot be kept out, even of children's books, then those books must not be used by our children, and, as an inevitable necessity, we must have children's books of our own.

Many a visitor to some of our Catholic shops, in search of amusing books for their schools or for their children may have stumbled on a series published by Messrs. Griffiths and Farrar, and called "Taking Tales." They are well printed, prettily bound, they have some, not bad, illustrations, and their subjects are well selected for the interest of the young. Here is one called *Walter the Foundling, a Tale of the Olden Times*. At first sight it seems very nice indeed. One of the illustrations represents the good knight, Sir Nigel, mercifully tending the bad knight, Sir Hubert, after having overthrown him in a tournament. The writer seems to have dipped into *Ivanhoe*, the main lines of which famous story he has more or less followed. Of course at the end the good knight marries the beautiful lady, and Walter the Foundling turns out to be of noble birth, and so on. What can be nicer? The story has not been written with any bad *animus* against Catholic things and practices but none the less has the author, quite unconsciously, written a great deal which ought to make any Catholic parent throw the book into the fire rather than leave it about for his children to read.

Before a dozen pages are passed, we come to an attack on the friars. They "went about begging and collecting money by every means, and though they professed to have taken vows of poverty, they lived in their monasteries in the greatest luxury and profusion." Some pages further on, we meet a married priest—"the village priest, married to the landlady's comely daughter, for priests, even of Rome, were lawfully married in those days." A little further, and we come to an attack on

the Crusades. "They were very foolish undertakings: many thousands of people lost their lives: much treasure was expended: the cause of Christianity was in no way advanced, but very much the contrary." In the next page we have the friars again. "Even at that time, the thousands and tens of thousands of lazy friars and monks, living on the fat of the land, were held in well-deserved disrepute by a large part of the people," and so on.

Now, we do not believe there is any malice about all this, but there is certainly a great deal of falsehood, and probably a great deal of mischief. The majority of people who write these books are deplorably ignorant, but that is no reason why their false and ignorant views should be communicated to our children. In the tale before us, nine-tenths of the objectionable matter might have been left out, without the slightest injury to the story as the author has conceived it. But there it is, and as Catholic parents have not time to read a book through before they buy it, the obnoxious statements are not unlikely to be introduced into one Catholic school or family after another, unless either Catholic booksellers are at the pains to examine these books before they permit themselves to sell them, or Catholic parents take care to buy no books at all for their children for which they have not the guarantee of at least Catholic authorship.

We fully acknowledge the difficulties of the present state of things. It might be remedied, if the publication of exclusively Christian or Catholic books of this class were taken in hand as an *œuvre* by some few but determined labourers. It would be a work of some trouble, but it would ultimately, we feel sure, be successful, even in the lowest sense of the word. Meanwhile, let us warn Catholic parents against "Taking Tales," even though they may find them on the counter of a Catholic shop.

## *SOME NOTES ON OUR CATHOLIC MISSIONS.*

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### PART THE SIXTH.

It is not easy to estimate the total number of the adherents of Mohammedanism, probably there are some 150 millions. Of these there are according to the last census no less than  $47\frac{1}{2}$  millions within the frontiers of our Indian Empire. There are some millions in the south-western provinces of China, and in Chinese Tartary—indeed they form such a numerous body in the Celestial Empire that during the troubled times of the Taiping rebellion, they erected two independent Moslem states, one in Kashgar and the other in Yunnan, and these rebel provinces have only been won back to Chinese rule within the last few years. There are some millions more in the Malay region, in Sumatra, the Malay peninsula and the islands of the Eastern archipelago, often as at Acheen still ruled by native princes, who bear the title of Sultan. But the main body of the Mohammedans is found in Western Asia and in Northern and Central Africa. Here they form a solid mass whose territory extends from the highlands of Turkestan to the Atlantic coasts of Africa, and from Zanzibar and the lake region of the Nile, to the Balkan and the Caucasus. It is of the missions of this wide region that we are going to speak in this article. And it must be noted at the very outset that the Moslem land has considerably enlarged its boundaries in our own century. Political events in Circassia and the Balkan Peninsula have it is true driven

back its boundaries in Europe, but in the last of those regions the Mohammedans never have been a very numerous body, and probably if we deduct a few Circassian and Turkoman tribes, destroyed root and branch by their conquerors, we shall have made ample allowance for all the loss of adherents Islam has sustained on its northern frontiers. On the other hand, it has made enormous advances in Central Africa—in the Soudan and the region of the great lakes. Tribes numbering in the aggregate many millions have accepted, at least in name, the religion of the Koran. Various causes may be assigned for this progress of Islam in Africa. In the first place it is clear that in accepting a monotheistic creed and abandoning his idols, the negro is taking a step, for which his Moslem instructor can give him very cogent and simple reasons. In the second place, there is no doubt that conversion to Mohammedanism confers certain temporal advantages on the converted tribe, the very first of which is that it is henceforth safe from the raids of the Mohammedan slave-dealers. But we need not pursue this subject further. We have said this much, because Catholics very often take a completely false view of the position of the Moslem peoples in the Catholic mission field. They think of Mohammedanism chiefly as a dying power in Roumelia and Syria; it never occurs to them that it is a competitor with our own missions for the possession of the millions of Africa.\*

We proceed now to continue our statistics of the missions, taking those of the Moslem region beginning with the east and north, and going on to those of the south and west. We shall begin accordingly with Asia and

\* Cardinal Lavigerie in one of his letters to the *Missions Catholiques* estimates the number of the tribes gained over to Mohammedanism in the last hundred years at some 50 millions. This is perhaps an exaggeration, but such an estimate, made by such a man, is proof at least that Islamism has in recent years made enormous progress in Africa.

the Turkish Empire, and end with Africa, and we shall have to say something in passing of the special difficulties of these missions, and to note how many provinces are still absolutely untouched by the propaganda of the Catholic Church. In Asia, the whole of Turkestan and Afghanistan and Beluchistan are absolutely untouched by our missions, and the same is true of Arabia, for the little Catholic congregation at Aden belongs to an isolated British outpost, and is not properly an Arabian mission. But in Persia, Syria, and the Turkish Empire in Asia, in Egypt, Tripoli, Tunis, Algiers, and Morocco, the religious orders and the secular clergy are at work, and Egypt Tripoli, and Algeria are further bases of operation for the missions of equatorial Africa. In the Turkish Empire and in Western Asia and Egypt the position of the missionary is very different from that which it is in India and China. He is in a country, which in the first centuries was to the Church what Europe is to-day, but now the mass of the people are Mohammedans, the Christians form a minority, they number it is true some fourteen millions, but of these nine-tenths are in schism, and in most cases the schismatic communities are also to some extent heretical. The Mohammedan is never a favourable subject for missionary effort, in the East the divisions between the Christians themselves, and the wretched condition of some of the schismatic bodies makes Christianity itself appear contemptible to the unbeliever. Nothing is clearer than this—that there is no hope of the conversion of Islam till the Eastern schism is at an end. This is the main object kept in view by those who labour in the Eastern missions. Their work is briefly this (1) to keep together and defend against the efforts of schism the Christians still in union with Rome, to assist in the education of the native clergy for the various Uniat rites, and to endeavour to provide schools of various grades for the laity; (2) to do what they can to win back from schism and heresy the

various separated bodies of Christians, to whom the Holy See guarantees, in every case of reconciliation, the preservation of their ancient rites, and of the dignities of their clergy, always instructing the missionaries that their object must be not to make the Eastern Christians give up their own approved traditions, but to make them give up their schism; (3) the missionaries endeavour by various works of mercy, especially by the care of the sick, to overcome Mohammedan prejudices, and Mohammedan pupils are allowed to attend their schools.

Beginning on the east of the Mohammedan region we find the Lazarist Fathers at work in Persia, where there are some eight thousand Catholics ruled by four Bishops and forty-five priests. Next in Mesopotamia, Kurdistan, and the whole region watered by the Euphrates and Tigris, the Catholics of various rites number more than 45,000, with 22 bishops and 202 priests. The mission work of these countries is done by the Carmelites and the French Dominicans. The proportion of bishops to the people seems to us a very high one, but it must be remembered that the various rites are all represented in the hierarchy, and, moreover, the flock is a very scattered one, and the whole country occupied is about as large as the Austrian Empire, with this difference, that inter-communication between its different parts is much slower and more difficult.

In Syria and the Holy Land we find the Franciscans, to whom must be assigned the place of honour among the missionaries of the Mohammedan East. Since the fourteenth century they have been the guardians of the Holy Places, and for the greater part of this period of five hundred years they have been almost the only representatives of the Latin Church in the countries of the Levant. At present they not only take care of the sanctuaries of the Holy Land, and offer hospitality to the pilgrims of the whole world, but they also do a large amount of ordinary parish work among the Catholics, and have efficient

schools open free to both Catholics and Mohammedans. In 1881 the Franciscan Province of the Holy Land with its branch missions of Syria, Armenia, Cyprus, and Lower Egypt, contained 347 religious, who had charge of 33 sanctuaries, 25 hospices, 26 parishes, 33 schools, a college, and 3 orphanages.

But the Franciscans of the Holy Land are not the only missionaries of these countries. The Capuchins, the second great branch of the same order, have houses and missions in Syria and Asia Minor. The Carmelites are naturally attached to the missions of Syria, by the very fact that their very name comes from the great monastery of Mount Carmel. The Lazarists have also missionaries in the Levant, and within the last few years the Jesuit missions have been rapidly extended in Armenia, Syria, and Egypt. The iniquitous decrees that drove the Society of Jesus from France have indirectly been the means of largely reinforcing the Eastern missions. About fifty years ago the Fathers of the Society began their missions in Syria, by establishing the mission of Bickfaia and a little later the Seminary of Ghazir in the Lebanon. From the school of Ghazir have come forth not only more than one Syrian Father of the Society, but a large number of priests of the Catholic Oriental rites, including some who now wear the mitre and rule over historic Churches.

Eight years ago the staff and students of the Seminary of Ghazir were transferred to Beyrout, where a great College was founded, which is now a University, with power of granting degrees that are recognized by the State. Its medical school under the direction of French professors has just been fully organized, and it is now the chief centre of education in Syria. It has a printing office which produces Catholic books and periodicals in the language of the country. Here it was that in 1875 was published a complete version of the Bible in Arabic, a work that has been praised not only by Oriental scholars, but even by the Mohammedan press of Syria.

Until 1879 the Jesuit missions were confined to the Lebanon, Beyrout, and Damascus. In that year the Propaganda established at Cairo a Seminary for the education of priests for the Catholics of the Coptic rite. The charge of the Seminary was given to the Jesuits, and the first professors were provided from the College at Beyrout. They attached to the Seminary a College for European and native pupils, and in 1882 a similar College was opened at Alexandria. The outbreak of the Egyptian war led to the temporary abandonment of both these Colleges, but they have since been reorganized, and the Seminary at Cairo promises to be a centre of useful work not only among the Catholics, but also among the schismatic Copts.

In May, 1881, the Jesuits established a house in Constantinople, destined to be the base of operations of the Armenian mission, which had just been confided to the Society by the Pope. Since then mission stations have been established in the Armenian towns of Amasia, Marsivan, Tokat, Sivas, Adina, and Kaisariyah. At the same time the Syrian missions have been extended to Homs, the ancient Emesa, and to the district of the Hauran to the south of Damascus. In this district the greater part of the people of several schismatic villages have already been reconciled to the Church. It seems indeed that in both Syria and Armenia the schismatics are in most places well disposed towards the Catholic Church, and in the letters of the missionaries we hear of even the schismatic clergy bidding them welcome, and the peasants and townspeople speaking at times as if they did not know that any schism existed. Throughout the Mohammedan authorities have been everywhere most favourable to the new missions.

While this work is going on in Armenia itself, the Pope has founded at Rome a new Armenian College, under the presidency of Cardinal Hassoun. At this moment there are no slight grounds for hoping that

before long a great change may come over the schismatic churches of Asia and Egypt, and that instead of a few individuals here, a village there, being brought back to the fold, whole provinces with their bishops and clergy may make their submission to the Holy See.

Before we pass on to the missions of the Mohammedan countries of Africa, we sum up in tabular form the chief facts about those of Asia.

Missions.	Worked by—	Bishops.	Priests.	Catholics.
Asia Minor . . .	{ Franciscans, Domi- nicans, Capuchins, } { Jesuits, Mekhtarites } (Benedictines)	15	350	200,000
Cyprus . . .	Franciscans	2	22	1,200
Syria . . .	{ Franciscans, Capu- chins, Jesuits, Carme- lites, and Lazarists }	27	200	17,700
Arabia . . .	Capuchins	—	3	500
Mesopotamia, Kur- distan, &c. . .	{ Carmelites and Domi- nicans }	22	202	45,500
Persia . . .	Lazarists	4	45	8,000
	Totals . . .	70	822	272,900

We have already said something of the missions of Egypt in connection with the Franciscan and Jesuit missions. The Franciscans are also the missionaries of Tripoli, where there are some 6,000 Catholics, chiefly Europeans. At Tunis the Capuchins, and in Morocco the Spanish Dominicans, provide churches and schools for the European trading class and a few native Christians. Between these two countries lies the French colony of Algiers, with a Catholic population of about a quarter of a million, a Cardinal Archbishop at Algiers, with suffragan bishops at Oran and Constantine, and a numerous secular clergy, the church in the colony being on the same footing as in France. Unfortunately that footing

is a very precarious one. From the first the Government has exercised a jealous control over the missions, and has done its best to repress any attempts at proselytism among the Arabs. The Jesuits, until the Ferry decree, had several houses in the colony, a college at Algiers, and a mission among the Kabyles, the hill tribes, who are the descendants of the old Numidians. On the publication of the decree, the houses in Algeria were not excepted from its operation, even the Christian schools established among the poor Kabyles were not spared, the mission of Kabylia has ceased to exist, and the English Protestant mission press not long ago reported efforts made by English societies to open Protestant mission schools, with a view to gathering together the dispersed pupils of the Jesuits.

What with the jealousy of the Government, and the natural ill-feeling of the Mohammedan population towards their Christian conquerors, there are very few Arab Christians in Algeria. The 250,000 Catholics are nearly all French and Italian immigrants. It is rare to find among the Algerian clergy a priest who can speak Arabic. Indeed we may say that until 1868 there was an absolute separation between the Christian and Mohammedan population. In that year there came the beginning of a change for the better. In 1868 there was a terrible famine in Algeria, sickness and suffering were everywhere, and the Arabs were dying in thousands. The Archbishop of Algiers, with his priests, the regular clergy, and the nuns, nobly devoted themselves to helping the perishing people. Christian and Moslem were alike the objects of their charity. They tended the sick and dying, and gathered together numbers of orphans whose parents were among the victims of the famine. Of these poor children most were sick and emaciated, and many only lived a few days, receiving baptism *in articulo mortis*. When at last the famine came to an end, a fifth of the Arab population of the afflicted districts had perished, but

the survivors regarded with new feelings of gratitude and respect the devoted priests and religious who had stood by them in their day of trial, and the Archbishop found that he had in his hastily improvised orphanages some 2,000 Arab children, whom he was free to educate as Catholics, and whom he rightly regarded as destined to be the nucleus of the future Arab Christian community in Algiers. While he was arranging his plans for the education and care of this little flock, one day three of his seminarians came to him, and told him that God had given them the desire to labour for the Moslem and heathen populations of Africa. Having satisfied himself that this was a real vocation, he resolved that they should be trained up to be the first members of a new missionary congregation. By a happy chance, or rather by God's providence, there were then in Algiers a Jesuit Father, and a priest of St. Sulpice, both invalids, who had come to Algiers to recover their health, and had asked the Archbishop if he could not find them some occupation that would not overtask their limited strength. To these two men Cardinal (then Monseigneur) Lavigerie entrusted the training of his three candidates for the mission. A house on the hills above the city became the novitiate of the new institute, which is now a numerous body, having not only orphanages, schools, and missions in Algiers and Tunis, but also missions in the heart of Africa.

The 2,000 orphans of 1868 now form the population of the two Christian settlements of St. Cyprien and Ste. Monique, agricultural villages founded by Mgr. Lavigerie on land brought for the purpose. Visitors to this colony of Christian Arabs speak of the strange sight of two large villages peopled entirely by young people, and add that the experiment has proved a great success. In each village the Church and schools are under the charge of the "Missionnaires d'Alger." There is no doubt that this plan of founding large orphanages, from which later on the population of Christian settlements can be recruited,

is destined to be a great factor in the work of converting Africa. The Fathers of the Congregation du St. Esprit are already adopting it in their mission of Zanguebar.

Of the work done by Mgr. Lavigerie's missionaries on the great lakes we shall speak in our account of the missions of Central Africa. We must however say a word here of two missions, both belonging to the Moslem region of Africa, and both having their starting points in the countries of the Mediterranean coast. Behind the coast region of Northern Africa lies the Sahara and the vast country of the Soudan. For missionary purposes this region is divided into two great districts—on the east the vicariate of "Central Africa," which includes the Eastern Soudan and the countries along the White Nile, on the west the prefecture of "the Sahara and the Soudan" which extends from the Atlas to the upper course of the Niger. The vicariate of Central Africa is worked by Italian missionaries of the Congregation of the African Missions founded by Mgr. Comboni at Verona in 1867, specially for this work. This vicariate was established in 1846 and after having been for some years worked by Jesuits and Franciscans was handed over to Mgr. Comboni and his Congregation about seventeen years ago.

The country of the White Nile, the chief field of labour of the mission, is one of the most difficult in the world for Europeans to live in. Perhaps our readers will remember, that while the fate of Arabi Pasha was still uncertain, his friends insisted that England should not permit either a condemnation to death or to exile to the White Nile, as the latter would be *a virtual sentence of death*, and was recognized as such in Egypt, few men from the lower Nile being able to resist the climate. The Jesuits and Francisans had occupied their posts on the White Nile only at a heavy cost, the death-rate among the missionaries being terribly high. Mgr. Comboni at first lost about

half his missionaries in the first year of their work in the vicariate, but by establishing a house in Cairo, where the European missionaries could become at least partly acclimatized, before facing the more trying climate of the upper Nile, and by changing the position of some of the stations, he was able to considerably reduce the death-rate of the mission. He himself died in 1881 of an illness brought on by his labours in this trying mission, but at his death he left it in a flourishing condition. There were the Seminary at Verona, and the house at Cairo, to supply new recruits, and in the country itself, besides the central station of Khartoum, the missionaries occupied Berber, El Obeid, and Delen, and made excursions into the country of the Noubas, and had succeeded in forming little Christian settlements, destined, it was hoped, to grow into flourishing villages. The coming of the Mahdi, and the sudden growth of his power in the Eastern Soudan has for the moment disorganized the mission. Most of the missionaries have been forced to retire to Khartoum. Some are said to be in the Mahdi's camp, prisoners under his protection, but in constant danger of death at the hands of his more fanatical followers. But this we may be sure is but a passing trial. As soon as the country is again pacified, whether under the rule of the Mahdi or some other chief, the missions of the Eastern Soudan will be again re-occupied. Meanwhile we must pray for the little flocks left without their shepherds in the vicariate of "Central Africa."

The vast prefecture of the Soudan and Sahara is entrusted to Cardinal Lavigerie's Congregation—the Missionaries of Algiers. The Sahara is not, as the popular idea represents it, a howling waste of uninhabited country; it is thickly studded with large oases, some of them containing many towns and villages, and the whole population must amount to some millions. The people are Mohammedans, many of them, it is believed, the descend-

ants of the Christians of North Africa who took refuge in the oases after the Arab conquest. Many of the tribes, and notably the Twariks, preserve old traditions and customs that seem to have a Christian origin. The trade of the countries of the Upper Niger, and a great part of Equatorial Africa, passes across the Sahara to the Mediterranean coast, the chief trade-routes leading to the port of Tripoli.

In 1868 the district of the Sahara was placed under the jurisdiction of Cardinal Lavigerie. As soon as men could be spared for the work three of his young missionaries were sent to Tripoli, and occupied the station of R'dames, the first oasis on the main trade-route of the desert, where there is a town of thirty thousand inhabitants. R'dames became the centre of journeys of exploration in the desert, the Fathers seeking by works of charity to gain the goodwill of the townspeople and the neighbouring tribes, while at the same time they studied the language and customs of the country. R'dames was occupied in 1877, but in 1881 three of the Fathers were massacred by the Twariks in the neighbourhood, and the mission was withdrawn to Tripoli. The recently published general map of the missions marks R'dames as re-occupied. We may hope then that the effort to establish a mission among the Twariks will be successful this time, and the death of the first missionaries at the hands of the men they came to serve, so far from being a cause of discouragement, ought to make us hope that here too the blood of the martyrs will be the seed of the Church. So far the mission of the Sahara is a good work only just begun, but begun at a cost that warrants great hopes for the future.

Before we pass on to the missions of Equatorial and Southern Africa, we may note in tabular form the principal facts about the northern missions, and say a word about the peculiar difficulties of missionaries in the Mohammedan countries:—

## MISSIONS OF NORTHERN AFRICA.

(A. Archbishopric; B. Bishopric; V. Vicariate; P. Prefecture Apostolic.)

Mission.	Date.	Worked by.	Catholics.	Bishops.	Priests.	Churches.
Morocco, P.		Dominicans and Franciscans				
Algeria:—						
{ Algiers, A.	1838	{ Seculars	{ 90,000	2	167	120
{ Oran, B.	1866	{ Lazarists	{ 129,000	1	104	110
{ Constantine, B.	1866	{ Algerian missionaries	{ 60,000	1	95	113
Tunis, V.	1843	Capuchins, Algerian missionaries	22,300		20	
Tripoli, V.		Franciscans, Algerian missionaries	6,000			
Egypt:—						
{ Delegation and V.	1840	{ Franciscans, Jesuits,	84,000	1	227	
{ V. for the Copts	1840	{ Lazarists, Algerian missionaries				
{ Upper Egypt, P.		{ Franciscans				
Central Africa, V.	1846	Veronese missionaries		1	12	
(Egyptian Soudan)						
Sahara and Soudan, P.	1868	Algerian missionaries				

Our statistics are unfortunately very incomplete. Such as they are, they show that the North African missions are far less advanced than those of Eastern Asia. We may sum up our survey of the missions of the Mohammedan region thus: In Asia and Egypt the efforts of the missionaries are chiefly directed to strengthening the position of the Eastern Catholics and reconciling to the Church the various schismatic bodies. Much has been effected in the way of raising the standard of education among the Catholic clergy and laity of the East, and in many places encouraging results have been obtained in the matter of reconciling the schismatics. Beyond the fact that the existence of organized works of Catholic charity, and of such centres of intellectual life as the University of Beyrout and the Colleges of Cairo, tend to break down many anti-Christian prejudices, as yet it has not been possible to do anything for the Mohammedans. In North Africa and the Soudan, political events, and the jealous action of the French Government in Algeria has

confined the action of the missions within very narrow limits, still something has been done; settlements of Arab Christians formed by means of the orphanages; a new congregation of missionaries organized for work in the interior; the episcopate, and the solemnity of Catholic worship restored in countries from which they had disappeared for centuries. On the other hand the suppression of the Jesuit missions of Kabylia by the French Government, the massacre of the missionaries of the Sahara in 1881, and the temporary disorganization of the missions in the Eastern Soudan by the revolt of the Mahdi, are so many serious disasters, that have been heavy checks to the development of the missions in the interior. So far we must say of Northern Africa what we have said of Asia, little or nothing has been accomplished for the Mohammedans. In all these countries the Mohammedans are as a rule friendly and tolerant of Christianity, but none the less inflexibly attached to their own creed. It is difficult to fully explain the sterility of the missions in converts from Mohammedanism. It is easy to point out *some* of the concurrent causes. There is no doubt that the existence of the schismatic Churches of the East is a terrible obstacle to conversions among the Mohammedans. They naturally enough say that when Christians agree among themselves they may ask other people to agree with them. The miserable state into which many of these schismatic bodies have fallen is a second cause of scandal to the unbeliever. Then there is no doubt that, as a rule, in the Moslem mind loyalty to Islam is confounded with loyalty to the Caliph, conversion looks like treason and desertion, especially when some of the Christian bodies of the East are notoriously the chief recruiting ground of the Pan Slavist propagandists. Something too must be allowed for the existence of long-standing prejudices, which tends to not a little mutual distrust and misconception. Perhaps more could be done if the Catholic missionaries were more numerous, and so

could devote certain men more completely to Arabic studies, so that they could meet the Moslem doctors on their own ground, and draw out the evidences which the Koran itself and the philosophic literature of the Arab might be made to bear to the truth.

The Protestant missions of the East are another terrible obstacle to the progress of Catholicity, with their schools, their numerous agents, and their books and newspapers, they exert all their power to calumniate the Catholic Church, to confirm the prejudices of the unbeliever, and to encourage and maintain the schismatics in their rebellion. At Beyrout they issue a newspaper which is it seems a sort of Oriental representative of the *Rock* type of journalism. We hardly suppose that they seriously profess to be in Syria and Asia Minor as apostles to the Moslem, they go there to preach to Christians, and to preach to them not a doctrine of peace and goodwill, but a doctrine of hatred of the Latins, and rebellion and separation from the Mother and Mistress of Churches. We grant that in this propaganda of schism they have not a little success, they have powerful allies on their side, visible and invisible, and it is nothing new in this world to find that it is easier to oppose and hamper the good work of others than to effect any positive good by one's own exertions.

A. H. A.

## A FATHER AND HIS CHILDREN.

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FOR several weeks past the "bitter cry of outcast London" has been ringing in our ears, the daily papers have been filled with heart-rending accounts of the sufferings of the poor, mingled with suggestions for the amelioration of their condition, from all sorts of people. Some of the schemes proposed are, as might be expected, extravagant and impracticable enough, but others come from those who have clearly studied the subject, and may, we trust, be put in operation ere long. On one point almost all thoughtful men are agreed—the hope of the future lies in the children, the men and women of the next generation, but then the knotty question arises, how are we to get hold of them, of these waifs and strays who form of themselves an immense shifting population, from whose ranks the criminal classes are largely recruited? Even the most devout believers in compulsory education are forced to admit that some agency besides the School Board must be set to work, since any good which these poor little creatures get at school is in great part undone in their homes, if such a word can be applied to the horrible places where they eat and sleep, whilst the Catholic, who doubts the power of the three R's, or of elementary science, to restrain vice and implant morality, will maybe think with something like envy of the grand work carried on in a foreign town, by which children of the same class are being saved from temporal and eternal ruin.

It is hardly necessary to say that we refer to the Society of St. Francis of Sales, founded in Turin by Don

Bosco for the rescue of outcast and homeless boys. The idea was first suggested to him in the early days of his priesthood by the sight of the many youths and children in the prisons of the town, which he was then visiting in company with, and under the direction of, his friend and adviser, Don Borel. He saw clearly that these poor boys were far worse at the end of their term of punishment than at its beginning, since they were mixed up with the lowest criminals, who often took a fiendish pleasure in teaching them all sorts of evil, and he resolved with God's help to devote his life to their service. Before many weeks were over he had made a beginning with a lad of sixteen, who lived in the streets, and was so utterly ignorant of the faith that he did not even know how to make the Sign of the Cross; Don Bosco won his confidence little by little, relieved some of his temporal wants, and then began to instruct him in his religion. Very soon Garelli, that was the boy's name, began to bring his acquaintances to share his lessons, and in a short time the young priest had a goodly number of pupils, rough and untaught it is true, but attracted almost in spite of themselves to this wonderful new friend. And truly he must have seemed an angel of light to the poor lads, on whose ears a kind word had perhaps never fallen; he gave them food and clothing, visited them in the wretched garrets where they lodged, and spared no pains to find them honest work. The matter began to attract public attention, and it was whispered that there must be something supernatural about Don Bosco, for those amongst his "children" who were mason's apprentices never met with the serious accidents common to their fellow-workmen. Mgr. de Franzoni, Archbishop of Turin, heartily approved the undertaking, and gave it his solemn blessing, which encouraged Don Bosco to obtain from the Marchesa di Barolo, a charitable lady of the town, the use of two rooms to serve as a temporary chapel, where on the Immaculate Conception of 1844, he said Mass for the

first time in the midst of his little flock. On the same day Don Bosco chose as their patron St. Francis of Sales, and the chapel was henceforth known as his Oratory. One or two circumstances contributed to this choice; the Marchesa di Barolo had always desired to establish a congregation of priests in the saint's honour, and his picture had been placed over the door of the little chapel, moreover the proverbial gentleness of the Bishop of Geneva seemed to make him a fitting patron for the new apostolate.

The work was now fairly started, and Don Bosco ventured to enlarge it a little; aided by the Abbé Borel, he began to form a choir from the most musical amongst the boys, and to teach them to sing hymns and *cantiques*, he also opened a night-school, which was soon thronged, not only by his own children, but by working men, who up to that date had never any chance of the most elementary education. When the time came for recreation the indefatigable priest was the life and soul of every game, and no music was sweeter in his ears than the merry shouts of the lads at play. Unfortunately, some of the neighbours took a different view of things, and the rector of a large church, to the neighbourhood of which the Oratory had been forced to remove about a year after its foundation, complained so much of the noise that poor Don Bosco was compelled again to change his quarters. This time all his efforts failed to procure a shelter of any kind, and he was reduced to holding his meetings in a large meadow; happily it was springtime, and the weather was glorious. Every Sunday morning he summoned the boys by the sound of an old trumpet, and as soon as they were all assembled seated himself on a green knoll to hear their confessions, which over they went in procession to the nearest church for Mass. Then the troop dispersed to breakfast how and where they could, after which they returned to the field, and the rest of the day was divided between class, play, and some

simple devotions. This open-air life was very enjoyable and picturesque during the summer, but at the approach of autumn Don Bosco began seriously to ask himself what was to be done. His friends strongly advised him to give the whole thing up, or at any rate only to keep a score or so of the younger children, he might possibly be able to get along with a small number, but as for four or five hundred it was absurd to think of it, he would never be able to hire enough rooms for them. "Very well," was his undaunted answer, "I dare say you are right, then instead of renting a house I shall have to build one, that's all. I shall do it in time with the help of Notre Dame Auxiliatrice. We shall have plenty of space then, large workshops, where the lads can learn different trades, courtyards and gardens for them to play in, school-rooms, dormitories, a good-sized chapel and several priests, so that all will be well instructed, and particular care can be taken of those who show signs of a vocation." On hearing this, people really began to think that Don Bosco had taken leave of his senses, a man with hardly any means at his disposal to talk of erecting this enormous building—it was useless to try and help such an enthusiast. Little by little everyone fell away, even those who had formerly been sympathetic and helpful began to look coldly on him, and a scheme was actually set on foot for confining him in a lunatic asylum. As if to crown his misfortunes the owner of the meadow suddenly declared that his grass was being ruined by the trampling of the children's feet, and that they must go elsewhere. Don Bosco did not lose heart, he had "waited on the Lord and done manfully," and he trusted that help would come in the hour of need. At the last open-air meeting he threw himself on the ground and bidding the boys join their prayers to his, besought Him Who clothes the lilies of the field and feeds the birds of the air, to have pity on the homeless little ones. Scarcely had he risen to his feet when a man approached him with the information that a

friend of his named Pinardi had a large shed to let, which could be easily turned into an Oratory, and Don Bosco went at once to see it. It was certainly a good size, there was a coach-house adjoining which the owner was willing to let also, and all round was a wide open space for the boys to play in, but the shed itself was so low that in parts of it one could not stand upright. "I am afraid it will hardly do," said Don Bosco, "certainly my lads are not very big, but the ceiling is scarcely high enough even for them." "Oh, if that is all," rejoined Pinardi, "I'll soon set it right by digging the soil down for you and putting a boarded floor. Besides, I'm a good singer, I'll come and help at your services, and I've got a beautiful lamp which I'll lend you for the chapel. Everything shall be ready by next Sunday." Don Bosco, pleased with the man's goodwill, concluded the bargain at once, and the following week he and his children took possession of their new house, on the site of which the present Oratory of St. Francis of Sales stands. From that day a new impulse seemed given to the work, the chapel was crowded on Sundays and days of obligation not only by the boys but by the people of the neighbourhood, whilst the night-school, open every week-day evening, increased so rapidly that Don Bosco could no longer manage it alone. Accordingly he chose out a certain number of the best instructed and most intelligent lads, to whom he gave a regular course of instructions after school-hours, so as to make them fit to take classes under his supervision; the plan answered admirably, and before long several vocations were developed amongst these young pupil-teachers.

Meantime this indefatigable labourer in the Lord's vineyard spent his leisure hours in visiting the hospitals, refuges, and prisons of Turin, besides going to see many sick and poor people in their own homes. No human frame could long resist such an intense strain, and in 1846 he had a sharp attack of inflammation on the lungs,

which left him so weak that he was obliged to take a complete rest for some weeks. When convalescent, it was evident even to himself that his time and strength must be economised as much as possible, and he determined to live henceforth close to the Oratory, and took a few humble rooms near the chapel. But who was to be with him to supply his few modest wants? He could not bear to introduce a stranger into his little family, and therefore appealed in his difficulty to his mother with a confidence which was fully justified. Margherita Bosco did not hesitate a moment in leaving the home where she had spent all her happy married life for the sake of her son and his adopted children, and the two set out one November morning, he carrying his breviary and she a basket of provisions. On the way they met the Abbé Vola, a friend of Don Bosco, and an occasional helper at the school, who inquired, on learning their destination, how they were going to pay for the furniture and the first few necessary expenses. Don Bosco gave his usual answer to such questions, that he did not know, but that God would provide for them. The Abbé, touched with such faith and self-devotion, offered his friend the only valuable thing he had about him, his watch, which was sold on the morrow. Those early days were anxious, the rent must be paid in advance, and some of the boys were out of work, and consequently had to be supplied with food and clothing. Don Bosco parted with a little vineyard which he still possessed and his mother generously sacrificed her greatest treasures, her bridal ornaments and almost all her household linen (the remainder being devoted to the adornment of our Lady's altar), and having thus obtained a small sum of ready money they set themselves to the improvement and extension of their work. Some of the lads were, as we have said, without employment, and so had to sleep where they could, in sheds and stables, and even occasionally in houses of bad repute, to the utter ruin of

one or two amongst them. Don Bosco felt that this danger must be averted at any cost, so an outhouse was taken and turned into a dormitory by means of straw, coarse blankets, and old sacking, and the homeless children were installed there to the great joy of their "father." Now and then it must be owned that his overflowing charity got him into difficulties; once he took in for the night some boys of whom he knew nothing, and in the morning they had decamped, taking all the primitive bedding with them. But these occasional mishaps did not discourage him; he would say laughingly, that a man who "keeps furnished lodgings" must expect to come across all sorts of people, and then set to work with renewed zeal. Whilst Donna Margherita washed, mended, and cooked, her son swept the house, chopped wood, drew water, shelled beans, and peeled potatoes, nay, sometimes, girt with a large apron, made the *polenta*, which was always pronounced especially good by the boys on those occasions. Refectory there was none, some of the children sat on the staircase one above another, some stood in the passage, others in the courtyard, and when they had finished each one washed his porringer and brought it to Donna Margherita, putting the spoon into his pocket. Don Bosco and his mother fared like their family, seldom tasting anything but dry bread, soup, and *polenta*, yet they could say truly that their Heavenly Father did "not let them want for any good thing." The number of boys increased so rapidly, that a couple of years after the first establishment of the Oratory in Pinardi's shed two more houses were taken, one dedicated to the Guardian Angels, the other to St. Aloysius, in whose honour Don Bosco had already founded a confraternity amongst the children. The autumn of 1849 gave him his four first vocations, and these lads were the nucleus of the Seminary of St. Francis of Sales, which at the present date has sent out six thousand priests to different parts of the world.

Two years later, finding himself daily more and more hampered by the insufficient accommodation, he agreed to buy Pinardi's house and piece of ground for thirty thousand francs, although at the moment of concluding the bargain he had not a penny of this sum in hand. God would take care of His own, he said quietly, and indeed, before three days were over, the money had come in from two unexpected sources. The next year saw the opening of the Church of St. Francis of Sales and some time afterwards he took a large house to which he made additions and improvements by degrees. The visitor to the Oratory of Turin now-a-days will find a large and convenient, if rather irregular building, capable of holding a thousand inmates, and containing workshops for all sorts of trades, baking, tailoring, lock-making, book-binding, printing, and photography, class-rooms both for the elementary instruction given to the working lads, and the higher education bestowed on those destined for the priesthood, the army, or mercantile callings; in short everything which Don Bosco had described years ago, and which had caused people to doubt his sanity. He will be struck with the method and good order which prevail through the establishment, with the evident confidence and affection existing between masters and pupils, and he will also we think be not a little surprised at what he hears of the spiritual life of these poor boys. They hear Mass daily, and every evening assemble in the church for devotions and a short instruction, in which they have constantly set before them the example of their Divine Master, Who like themselves earned His bread by the sweat of His brow, They approach the sacraments frequently, nearly all communicating weekly, some two or three times a week, and a few every day. The practical result of this religious training is shown by the fact that since the foundation of the Oratory not a single boy has been convicted of the least offence against the law.

In 1865 was laid the first stone of the church dedicated to Notre Dame Auxiliatrice, which took three years to build, and has since attracted crowds of the faithful from far and near to beg the intercession of the Help of Christians within its walls. From that date Don Bosco's work has steadily extended; he has now several houses in Italy, five in France, three in Spain; the missionaries of St. Francis of Sales and the Daughters of Marie Auxiliatrice have been sent to Patagonia and other parts of South America, and a large body of lay-helpers, both men and women, has been affiliated to the Oratory.

And all this has been accomplished by a simple priest, without powerful friends or temporal riches, with no resources save his boundless trust in Our Lord and His Blessed Mother; truly we must say with the Psalmist: "This is the Lord's doing and it is wonderful in our eyes!"

## *SOME NEW MASSES IN THE ROMAN MISSAL.*

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THOSE of our readers who take an interest in the liturgical manifestations of the devotion of the Church, must be aware that with the present year will begin the observance all over the Catholic world of five new feasts, which have been extended to the Universal Church by the present Holy Father. These feasts are not the celebrations of modern saints, nor in consequence are they entirely new to certain parts of the world. They are instances of a kind of movement which has been gradually extending itself for some time in the mind, so to say, of the Church, by which she has come to recognise, more and more universally, the services and the glory of the great saints of past ages, whose liturgical honours have hitherto been confined to the countries to which they more especially belonged. The extension of the honour of such saints is in itself worth commemorating, but we set the remarks which follow before our readers, rather on account of the great beauty and appropriateness, if we are at liberty to apply words of praise to what proceeds from authority so high, of the expressions and tendency of the prayers which are now put in the mouths of so many priests at the altar for the first time. It would seem as if especial care had been taken, to select the most appropriate petitions in all the cases, with reference to the character of the saints themselves, with reference to their labours in the cause of our Lord, and also to the wants of these latter days in which the devotion to them is thus encouraged by the Church.

The five saints of whom we speak, whose feasts are

now to be kept all over the Catholic world, are first, the two St. Cyrils of Alexandria and of Jerusalem, St. Justin the Martyr and Philosopher, St. Augustine the Apostle of England, and St. Josaphat. In each case the prayers are chosen with reference to the considerations of which mention has been made. The point fastened on for the celebration of the memory of the great St. Cyril of Alexandria, is his vindication of the honour of our Blessed Lady, and of the truth of the doctrine of the Incarnation, which was assailed by those who denied Mary to be the Mother of God. In the first prayer for the feast we are to pray that as St. Cyril was made an unconquered asserter of the Divine Maternity of the Blessed Virgin Mary, so by his intercession, we who believe her to be the Mother of God, may be saved by her motherly protection. The "Secret" prayer before the Canon, asks that by the intercession of the Saint we may find grace to receive worthily in our hearts the only-begotten Son of God, Jesus Christ, coeternal with Him in glory. The prayer after the Communion begs that by his example and merits we may be the worthy servants of the most holy Mother of the Only-Begotten. Thus the new honour to St. Cyril is made to lead our thoughts and to guide our prayers in the direction of greater devotion to our Lord and to His Blessed Mother.

The Mass appointed for the feast of St. Cyril of Jerusalem is not less dogmatic and devotional. We are taught to pray that, by the intercession of the Saint, we may know Him the only true God, Him Whom He has sent, Jesus Christ, and be numbered among those sheep of His who hear His voice. And at the Postcommunion we pray that we may deserve to be made partakers of the Divine nature, by means of the sanctification of our minds and hearts by the Sacrament which we have received.

The prayers which are to be used in the Mass of St. Justin Martyr have very distinct reference to the

manner of his conversion, to his defence of the Blessed Sacrament, and to his precept of thankfulness. We are to ask God, Who taught to the martyr the sublime knowledge of Jesus Christ by the foolishness of the Cross, that we may drive away all the circumvention of error, and obtain firmness of faith. We are to pray that God will receive our offerings, the wonderful mystery of which St. Justin defended against the calumnies of impious men, and that in accordance with his teaching, we may always remain in thanksgiving for the gifts we have received in the heavenly food of the Holy Communion.

But the prayers which will interest our readers the most are those which are selected for the feast of our own Apostle, St. Augustine. It is a distinct gain to Catholic England that our Saint has his honour extended to the whole world, and we may hope that the fact may not be without its bearing on the advance of the Church among the English speaking communities all over the surface of the globe. We pray, in the first instance, that as God has illuminated with the light of faith the nations of the English by the preaching and miracles of St. Augustine, so by his intercession, the hearts of those who are now wandering may return to the unity of the truth, and that we ourselves may be of one heart in His holy will. This is a most pointed prayer for the conversion of our fellow-countrymen, and for that perfect union among Catholics themselves which is the essential condition of all fruitfulness. In the same way we are to pray, before the Canon, that the sheep which have been lost may return to the one Fold, and there be nurtured on the food of salvation. Lastly, after the Holy Sacrifice has been consummated and the faithful fed in Holy Communion, we ask that by the intercession of St. Augustine, that Holy Sacrifice may be in all places continually offered to the name of God.

These are certainly prayers, the mere composition of which shows a most careful consideration for the needs

of those nations who inherit, or claim to inherit, the religion brought to this island by St. Augustine. They show a tender sympathy for the trials of Catholics among English speaking populations, and they show also the love of the Good Shepherd for the wanderers from the fold. It has often been noticed, in the Canonizations and Beatifications of the Saints, that the Church has seemed to be guided to raise to the altars, at a particular time, the Saints whose intercession may be most powerful in favour of countries which are very greatly in need of the special mercies of God. There seems to be the same Divine instinct about these new feasts and the prayers which have been selected or composed for them. Let us hope that the great Head of the Church in Heaven sees, in this poor country, some symptoms of a greater readiness, on the part of large masses of the people, to accept the ineffable boons which may be offered to them at the intercession of the Saints !

If the spirit of pastoral solicitude and fatherly love breathes in the Mass of St. Augustine, that of the martyred Pontiff St. Josaphat breathes the spirit of fortitude and readiness to die for the faith. The first prayer asks for the arousing of that spirit in the Church with which St. Josaphat was filled, when he laid down his life for his flock, that we may be so strengthened by the same as not to fear to lay down our own lives for the brethren. The second prayer asks for our confirmation in the faith which St. Josaphat asserted by the shedding of his blood. The third begs that the Sacred Banquet may give us the spirit of fortitude, as it continually nourished the life of St. Josaphat for victorious labours for the honour of the Church.

## A BOURBON PRINCESS IN HINDOSTAN.

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FEW royal races have passed through more vicissitudes or experienced more varied fortunes than the later Bourbons, but who could be prepared for the fact that for three centuries there has been established in the heart of India, surrounded by heathens and Mussulmans, a branch of the family, which has preserved the faith and persevered in the practice of the Catholic religion? Yet that such is the case seems clearly established on the testimony of the celebrated and remarkably accurate French traveller, Rousselet. In the year 1867 he spent some months in Bhopâl, a small state in the North of India, to which a kind of independence, more apparent than real however, had been granted by the British Government. The reigning family is Mohammedan, but the majority of the people Hindû.

“One day,” says Rousselet, “when I was entertaining a good many persons, my servant, to my utter amazement, announced the visit of a Padre Sahib,” and a young man, in the dress of a Catholic priest, entered the room. All my guests rose, and I went forward to meet my unexpected visitor, who addressed me in French. As soon as the others had resumed their seats, he said how long it was since he had been so happy as to meet a fellow-countryman, and that he should have hastened to pay me a visit directly after my arrival in Bhopâl, had that been possible. “But,” he went on to say, “I am here in the capacity of Chaplain to Madame Elisabeth of Bourbon, a Christian Princess, who holds the highest rank after the Begum (the wife of the Sovereign). She expected you to pay your respects to her on your arrival, and she has been looking for you anxiously. You will easily see that I was unable to call on you till the Princess authorized me to do so. She now sends me to say that she will receive you to-morrow, and she desires you to name an hour that will suit you for the audience.”

No wonder that Rousselet could, at first, only stare at the young priest in helpless bewilderment, unable to believe his ears. He had gone through many curious experiences and met many unexpected people in the course of his travels, but never had such a surprise as this: a French priest suddenly appearing in the midst of a party of heathens and Mohammedans in Bhopâl, and calmly announcing himself as the Chaplain of a Christian Princess, the said Princess being the first personage at the native Court, and, to crown all, bearing the name of Bourbon! What could it all mean? Recovering himself as quickly as he could, the bewildered traveller collected his scattered wits sufficiently to stammer his readiness to accept the invitation with which he was honoured by this mysterious Princess, and as soon as his visitor had taken leave, he eagerly questioned the chief of his guests on the matter. They confirmed what he had heard, adding that the lady was very rich, and possessed large property in land, that she was generally known in the country as Dulan Sirkar ("Princess of the Brides"), but that her proper name was Bourbon Sirkar, or *Princesse de Bourbon*.

When Rousselet presented himself before the Princess on the following day, he was at once struck by the distinctively European character of her features. He begged her to tell him the history of her family, which she did with great clearness and intelligence. About the middle of the sixteenth century there appeared at the Court of the Great Mogul Akbar, a European who introduced himself as John of Bourbon, a Frenchman belonging to one of the first families of his country. His story was that, in the year 1541, when a boy of fifteen, travelling with his tutor, he had been captured by pirates and carried off to Egypt, where he won the Sultan's favour and entered his army, but was so unfortunate as to be made prisoner a second time during a campaign in Abyssinia. His being a Christian procured him many alleviations of his captivity, and, above all, a certain degree of liberty, of which he availed himself so successfully as

to make his escape to India. He went to Akbar's Court, and begged leave to enter his service. This was granted, and John became a great favourite with the Great Mogul, who made him Commandant of his Artillery, and loaded him with money and presents. The young man married a Christian girl, a Georgian slave, and had two sons, the eldest of whom, Sekander, or Alexander, was presented with the district of Sirgar, together with the hereditary dignity of Governor of the Begum's Palace. The Bourbons remained at Akbar's Court till the seizure of Delhi by the Persians in 1739, when they retired to Sirgar with the title of Nabob, or Princes. Driven thence in 1794, Balthasar de Bourbon, the son of the last independant Prince, fled with his whole tribe to Bhopâl. The race seems to have had a decided attraction for Orientals, and here, too, they were most hospitably received, Balthasar being put in possession of a very large and important fief, which was secured to his descendants. He was called Schah Said-Messia, or "Christian Prince," became Prime Minister, and on the early death of the reigning Sovereign, Regent of Bhopâl. He died in 1830, and it was his widow, Elisabeth de Bourbon, whom it so greatly astonished Rousselet to meet. There were, at the time of his account, about four hundred families descended from John of Bourbon: of these, three hundred were resident in Bhopâl. They acknowledge "Madame Elisabeth" as their Princess, and are known to the natives as "Frantsis," an obvious corruption of *Français*. She told the traveller, with evident and justifiable pride, that they had always kept the Faith and possessed a church with a resident priest. The young missionary, who was present at the audience, added that the Princess had in her possession a coat of arms bearing three lilies, which had been handed down from John of Bourbon, and that the title by which he announced himself on his first arrival at Akbar's Court was that of the "Lord of Barry and Merghur," evidently meaning Berri and Mercœur.

## A NEW WORK ON THE PASSION.\*

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THE approach of Lent and Passiontide makes any announcement of a new work on the inexhaustible subject of the Sacred Passion, welcome and appropriate. We cannot review the work now before us, which is, indeed, familiar already to our readers. But we may set before them instead of a review, the Preface of the author.

The Sacred Scriptures of the New Testament contain two different series of considerations on the Passion of our Lord. We have there, in the first place, the direct narrative of that marvellous history, given in the fullest detail by the successive Evangelists. This narrative has ever been the chief treasure of the Church, the subject of endless and inexhaustible meditations to her Saints, the food of the souls of the millions on millions of her children. Comment after comment has been written on it by her ascetic and devotional writers, and they will continue to serve the requirements of the faithful people to the end of time. It is a story always the same and yet ever new, every word of which, every incident of which, has a wealth of meaning which can never be exhausted. The popular devotions founded on this history are numberless, and in some of them, as in those of the Way of the Captivity and the Way of the Cross, we find traces of Christian traditions, as well as the commemoration of the simple facts related by the Evangelists.

But, besides the narrative of the Sacred Passion, we find in the New Testament, especially in the Epistles of St. Paul, a number of contemplations and considerations on the Sacred Passion which have become the foundation of much of the theology of the Church, as well as the source of continual meditation to her devout children. It seems to be a part of

\* *The Baptism of the King.* Considerations on the Sacred Passion. By H. J. Coleridge, of the Society of Jesus. Burns and Oates, 1884.

the office of St. Paul to present to the Church the causes, the mysteries, the effects, the Divine reasons of the great Sacrifice of the Cross, its results in heaven and on earth and below the earth, in time and in eternity, the place which it occupies in the counsels of God, rather than the details of the history, which, however, were clearly the occupation of his mind. In this he is not singular among the Apostles, for we find the same line of thought in St. Peter and St. John, but their epistles are comparatively of small bulk, and the great development of the subject of which we speak was left to the Apostle of the Gentiles, the disciple of Gamaliel, whose mind was stored with all the traditional learning of the Jewish schools, while he was, at the same time, familiar with the philosophy of the Greeks.

I trust that no one will think that the volume now offered to the public claims to be in any sense an exhaustive representation of what is to be found in the New Testament concerning the Sacred Passion, viewed in the light of the Apostolic commentary thereupon. A "Passion according to St. Paul," would be one of the most instructive books of theology that could be written. The considerations contained in the following pages cannot claim to be anything of the sort. But they aim at treating the Sacred Passion, in the light of general truths, rather than by the way of meditation on the details of the history one after another, and any one who deals with the subject in this manner cannot fail to have large recourse to the doctrine scattered so profusely over the Epistles, as well as to the direct statements of the Gospels. Perhaps in the present day, when so many look on the Passion chiefly as a pathetic tragedy, it may be useful for Catholics to have by them a collection of chapters of this kind. When the daughters of Jerusalem were lamenting our Lord, on His way to Calvary, He bade them rather think of the chastisements which the crime then being perpetrated would bring upon their own nation and city. That was in effect to turn their thoughts from the simple and most moving details of His own sufferings, to considerations of the working of the Justice of God in the government of the world. His words to St. Peter in the

garden, after the wounding of Malchus, pointed to another characteristic of God, His faithfulness in the fulfilment of His predictions and promises, and His own promise to the good Thief referred to the great work of general deliverance which was to be accomplished by His Passion. That great act of God has many sides, and it is to be wished that all of them could be more or less familiar to the devout minds who contemplate it.

Almost all the contents of this volume have been preached at various times and occasions during a series of several years. Many of them are taken from two retreats on the Passion of our Lord in the Church of the Immaculate Conception, Farm Street. In consequence of this, the order follows to some extent the usual plan of such courses of meditations, beginning with the eternal truths, going on to the example of our Lord, and concluding with the perfections of God. But, as the subject throughout was the Sacred Passion, it was not possible to reserve that for the place usually allotted to it in retreats which follow the order of the Exercises of St. Ignatius. I have freely used the writings of older authors, as those familiar with the Catholic literature of the Passion will easily see. The writer from whom more has been directly taken than from others is Father Gaspar Druzicki, of the Society of Jesus, whose work entitled *Jesus Passus* has furnished the matter for more than one consideration, especially that on the *Passion as the summary of our Lord's Life*, that on *The Passion winning the love of men*, and a large part of the concluding considerations. But, in truth, I should feel more inclined to apologize for not using the accumulated treasures which we possess in so many good books which are not now well known, than for availing myself of the labours of so many devout and learned men, who in their turn, no doubt, would be quite ready to acknowledge their own obligations to those who have preceded them.

It remains only to lay this poor work at the Feet of our Divine Saviour, in the deepest gratitude for having been permitted, in however miserable a way, to labour amongst those whose work it is to make Him and His Sacred Passion better known and better loved.

## THE APOSTLESHIP OF PRAYER.

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### INTENTION FOR FEBRUARY.

#### *The Liberty of the Pope.*

IF often it is not without a certain inevitable sense of solemnity that, as we gaze upon things familiar, we reflect that we are looking on them for the last time, it will not be without emotion that the members of the League read the last intention of Father Ramière. The long chain has snapped. The intentions which for more than twenty years have month by month been developed with so much force and piety to guide the prayers of the Apostleship, must henceforth be suggested to us by other minds, for the soul of Henry Ramière has been called home by God. He has gone to Jesus Christ, Whom he loved with such single-hearted devotion. He has known already, as we may well believe, the truth of the blessed promise on which we all rely: *Those who shall promote this devotion shall have their names written in My Heart.* For while our charity will make us pray for him whose words of fire have for so long fed our souls, we still shall pray for him with the lively hope that his loving Lord has already purified his soul from every stain, and taken him to the Sacred Heart.

His death was worthy of his life; he was preparing as usual for Mass when the "answer of death,"\* as he called it, came to him; the sacraments were tranquilly administered; and then, with a sweet smile and so calmly that none knew the exact moment, he died on the morning of the 3rd of January.

His obsequies, as our associates will be rejoiced to hear, were splendid. More than fifteen hundred people thronged the great church of La Dalbade at Toulouse, and accompanied his body to the grave, headed by a vast number of the clergy and religious of fifteen different orders.

\* But we had in ourselves the answer of death (1 Cor. i. 9).

Fittingly his last words to the Associates of the Apostleship of Prayer are to bid them pray for the Pope. One of the main ends of the great work which he founded—the only one indeed commended by name to his zeal by the statutes, to be proposed in the monthly intentions to the prayers of the associates—is *Pro summi Pontificis conservatione*,\* and the last intention written by Father Ramière is entitled, “The Sovereign Pontiff.” He says:

“More than ever charity makes it a duty for Catholics to come to the aid of their common Father with the only arm which is left to them—prayer.

“In the person of Leo the Thirteenth the Papacy finds itself again where the tyranny of Herod put the first Pope in the beginnings of the Church. As to external appearance, it is true the palace of the Vatican bears little likeness to the dungeon of Jerusalem; nothing is changed within that splendid habitation built to do honour to the most august sovereignty which the earth has ever known. There still stands the throne on which the predecessors of Leo the Thirteenth received the homage of the greatest kings; none the less is the Vicar of Jesus Christ a captive. One liberty he possesses still, that which no human power can rob him of—the moral freedom, the holy independence of the Word of God, of which his mouth is the organ, and which earthly chains cannot bind: *Verbum Dei non est alligatum*.† But in the exercise of that liberty, in the manifestation of the Divine truth, the Head of the Church has to feel his dependance on an enemy, the anti-Christian Revolution. That that Revolution reigns in Rome to-day, though under the nominal government of the House of Savoy, has been often enough proved in these intentions, and each day makes the truth more evident. A two-headed monster, this power presents itself at first with all the airs of moderation, and, to render its tyranny less odious, clothes itself with a plausible Liberalism, and therefore, when the Papal possessions were seized, it offered hypocritical guarantees in order to give to captivity a certain appearance of freedom; but these guarantees which it pleased to grant it can repudiate at its own good pleasure.

\* Stat. Art. iv.

† 2 Tim. ii. 9.

If the moderate Revolution granted them, the red Revolution now screams its high will and pleasure to suppress them. And who shall impede its will? Is it not in reality triumphant? This second head of the beast—has it not always in the end devoured the first? Has it not ever been the history of revolutions that the so-called Moderates seek amnesty for their pretended moderation by delivering up the interests of religion and morality to the clamour of their more violent rivals?

“Nor is it hard to find pretexts for snatching from the Vicar of Jesus Christ the remains of his liberty; for as his rights are in direct opposition to the usurpation, and as the pestiferous doctrine preached by his enemies is the flat denial of Catholic teaching, it is impossible of course for the Pope either to claim his rights or to teach the truth without giving his gaolers reason to complain that he abuses the liberty which they leave to him in order to make war upon them. Evidently such a situation cannot be a lasting one; one of two things must happen: either the mouth of the august captive must soon be sealed, or Peter must be set free.

“Even if no thought be taken of the inevitable future, and we speak only of the present position of the Head of the Catholic Church, who shall pretend to call him free who enjoys only so much of liberty as his declared enemies are pleased to allow him? And such is the situation to-day of the Sovereign Pontiff. Are we not bound to renew for his deliverance that united and constant cry to Heaven by which the primitive Church obtained the deliverance of St. Peter from his chains: ‘Peter therefore was kept in prison. But prayer was made without ceasing by the Church unto God for him. And behold, an Angel of the Lord stood by him.’”\*

O Jesus, through the most pure Heart of Mary, I offer Thee the prayers, work, and sufferings of this day for all the intentions of Thy Divine Heart.

I offer them in particular for our Holy Father, surrounded on all sides by his enemies. Strengthen him, O Jesus, with Thy Divine Heart in his long battle for the salvation of our souls.

\* Acts xii. 5—7.

# THE APOSTLESHIP OF PRAYER.

## The Holy League of the Sacred Heart of Jesus

*For the triumph of the Church and Holy See, and the Catholic regeneration of nations.*

FEBRUARY, 1884.

### I. GENERAL INTENTION: *The Liberty of the Pope.*

### II. PARTICULAR INTENTIONS.

1. Fri. *S. Ignatius, B.M.*—FIRST FRIDAY OF THE MONTH.—Ardent love for our Lord; 35,312 children.

2. Sat. PURIFICATION B.V.M.—Grace to be faithful to the morning offering; 13,609 young people.

3. SUN. *Fourth after Epiphany.*—Trust in God's protection; 3,154 in affliction.

4. Mon. *S. Andrew Corsini, B.C.*—Contempt of worldliness; 5,654 parents.

5. Tues. *S. Agatha, V.M.*—(*S. J., THE MARTYRS OF JAPAN.*)—Devotedness to God's interests; 1,505 promoters.

6. Wed. *S. Titus, B.C.*—(*S. J., S. Agatha, V.M. Yesterday.*)—Grace to be willing to be taught; 5,686 clergy.

7. Thurs. *S. Romuald, Ab. C.*—Charity for the faithful departed; 2,772 dead.

8. Fri. *S. John of Matha, C.*—Interest in good works; 2,382 spiritual undertakings.

9. Sat. *S. Cyril of Alexandria, B.C.D.*—(*S. J., S. Titus, B.C. 6th.*)—Grace to prefer duty to inclination; our dead associates.

10. *Septuagesima Sunday.*—GENERAL COMMUNION OF ATONEMENT.—Grace not to care much for the things of this world; 2,119 communities.

11. Mon. *Feria.*—(*S. J., B. John de Britto, S. J., M.*)—Grace to mortify vanity; our directors and promoters departed.

12. Tues. *Feria.*—(*S. J., S. Cyril of Alexandria, B.C.D. 9th.*)—Compassion for sinners; 14,338 living in sin.

13. Wed. *Feria.*—(*S. J., S. Catharine of Ricci, V.*)—The thought of God during the day; 7,649 interior graces.

14. Thurs. *Of the Blessed Sacrament.*—Constancy in our good purposes; 3,774 graces of perseverance.

15. Fri. THE PRAYER OF OUR LORD.—Grace not to expect our neighbour to be perfect; 5,122 reconciliations.

16. Sat. *Of the Immaculate Conception.*—Care to know our vocation; 3,920 vocations.

17. *Sexagesima Sunday.*—Sympathy with our Lady's sorrows; 13,085 religious.

18. Mon. *S. Simeon, B.M.*—(*S. J., Of S. Ignatius.*)—Grace to be grateful for the gift of faith; 3,878 heretics and schismatics.

19. Tues. *Feria.*—(*S. J., Of S. Francis Xavier.*)—Memory of the Passion of Jesus; 2,513 novices and Church students.

20. Wed. *Feria.*—(*S. J., Of S. Aloysius.*)—Grace to know our own faults; 697 missions and retreats.

21. Thurs. *Of the Blessed Sacrament.*—(*S. J., B. Didacus Carvalli, S. J., M.*)—Zeal for Catholic education; 2,440 colleges and schools.

22. Fri. THE PASSION OF OUR LORD.—Love of the services of the Church; 2,277 parishes.

23. Sat. *Vigil.*—*S. Peter Damian, B.C.D.*—Grace to put up with the humours of others; 1,889 superiors.

24. *Quinquagesima Sunday.*—Grace to make a good use of what we have got; 5,278 temporal affairs.

25. Mon. *S. Matthias, Ap.*—Zeal to promote the spread of religion; 474 foreign missions.

26. Tues. *S. Peter's Chair at Antioch.*—Grace to think of our soul's good first; 6,444 families.

27. ASH WEDNESDAY.—Good will to bear the pain which God sends; 5,489 sick.

28. Thurs. *Feria.*—(*S. J., Of the Blessed Sacrament.*)—Grace to keep our minds clear; 4,421 First Communions.

29. Fri. THE CROWN OF THORNS.—Gratitude for God's goodness to us; 6,884 acts of thanksgiving.

An Indulgence of 100 days is attached to all the Prayers and Good Works offered up for these Intentions.

Intentions sent for publication will be in time, if they come to the hands of the Central Director on the *morning of the eleventh day of the month*. All envelopes enclosing intentions to be recommended, or letters concerning the business of the Apostleship, should be marked C.D. on the address, and *should contain nothing private*. When answers are required a stamp should be enclosed.

Many of the Local Directors of the Apostleship have powers to grant admission to the Archconfraternity of the Sacred Heart also. This can always be obtained by addressing the Central Director as below, who also may impart the Apostolic and Brigettine Indulgences to the Rosaries of the Members.

For diplomas of affiliation, or those conferred on Promoters, apply, in Great Britain, to the REV. A. DIGNAM, S.J. (C.D.), Holy Cross, St. Helen's, Lancashire. In Ireland, to the REV. EDWARD MURPHY, S.J. (C.D.), St. Ignatius' Church, Galway.

Intention Sheets, either large, for Church doors, or small, for the prayer-book, the Indulged Badge of the Members, the bronze Cross, also indulgenced, of the Promoters (*Zélateurs* or *Zélatrices*), the Monthly Ticket of the three degrees of the Apostleship (containing the Fifteen Mysteries), Blank forms of Certificate of Admission, Forms also of admission to the Archconfraternity of the Sacred Heart, may be had from F. GORDON, St. Joseph's Library, 48, South Street, Grosvenor Square, W.

## THE WORK OF A BLIND APOSTLE.

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### CHAPTER VI.

THE BROTHERS OF ST. JOHN OF GOD. FAMILY TRIALS.  
THE FREEMASON. A WONDERFUL CURE.

VERY high in the long list of Mgr. de Ségur's friends must be placed the sons of St. Francis of Assisi. Himself a Tertiary of his Order, he preached devotion to the great patriarch through the whole of his priestly life, and it was his great delight to spend a few days from time to time in the Monastery at Versailles. A few years before his death he cherished the hope of retiring altogether from the world with some other Tertiaries, and devoting himself exclusively to the evangelization of the working classes, and although he abandoned the idea in deference to those he consulted and who considered the step unadvisable, he always observed the rule of the Third Order, fasting three times a week as long as his health made this possible.

His relations with the Brothers of St. John of God were very close and affectionate. He visited their house in the Rue Oudinot very frequently, and sent them as patients many young men, students and others, knowing that they would find there physicians for the soul as well as for the body, and many of them were received by the good Brothers free of all charge.

Of this number was Pierre Sazy, an orphan of sixteen, whose story is very touching. He had been adopted by a Protestant aunt, who was incessantly urging him to abandon the Catholic faith, and who, after years of

MARCH, 1884.

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persecution, giving up the attempt as useless, turned him out of doors. The lad was apprenticed to a gilder, with whom he lodged and boarded during the week, but from Saturday to Monday he was homeless and destitute. For six successive Sundays this poor young confessor to the faith had been absolutely without a mouthful of food, and the nights, in bitter winter weather, had been spent in wandering about the streets. At length he providentially met a Sister of Charity who had nursed his mother in her last illness, and she took him to Mgr. de Ségur, who received him with open arms. Thenceforward his Sundays were spent in the Rue du Bac. What a paradise that house must have seemed to the poor waif of the Paris streets, with its wholesome food, comfortable bed, and the fatherly affection which welcomed him! But the earthly paradise was soon exchanged for the heavenly one; cold and hunger had done their work, and the doctor whom Mgr. de Ségur consulted pronounced Pierre to be in the last stage of consumption. He was taken to the Rue Oudinot, and received by the good religious as an angel from Heaven. Then followed three months of sufferings borne joyfully for God's sake, of daily Communions, of heavenly consolations, followed by a death so blessed that the Brothers spoke of it as a benediction for their house.

They had another at Vaugirard, known as the "house for incurable children," also frequently visited by Mgr. de Ségur, who was honorary president of the meetings of the lady patronesses, to whom, as well as to the children, he always addressed a few words. It was his aim to establish a *personal* feeling on both sides, and he induced many of the ladies, with excellent effect, to take a particular child under their especial patronage, whom they made it a duty to visit, encourage, and reward. Here is a pretty instance of what the Marquis calls, "the contagion of sanctity." Several of the children were blind, and these were naturally particularly

noticed by Mgr. de Ségur. One of them, who was very unfortunate in stumbling against obstacles, sometimes gave himself severe blows, and once, after Mgr. de Ségur's death, he came to see the Abbé Diringer with the mark of a deep gash on his forehead. On being asked about it, he said: "Oh, it is nothing. I ran up against a door; but I don't mind now, since Monseigneur gave me his prescription." "And what was it?" "Well, he said to me one day: 'Look here, my child; whenever we blind people give ourselves a knock, or get hurt in any way, all we have to do is just to say, My good Jesus, I thank you. Then it is all right.' I took his advice, and ever since I have not troubled myself about such accidents: I thank God, and think no more about it."

The two years preceding the war brought many trials to Mgr. de Ségur; the first was the death of his beloved sister Sabine, which, in spite of the immense consolations which accompanied it, he always spoke of as his greatest sorrow except the loss of his mother five years later. He had the first warning of that crowning grief about this time. Madame de Ségur had an apoplectic stroke, and was entirely given over by the doctor. Her son gave her the last sacraments, which she received with the utmost calmness and piety, and on being exhorted to trust in God and to banish all fear and anxiety, she answered simply: "I feel none. I quite hope that God will receive me in His mercy." Soon after an old friend of the family arrived with some water from Lourdes; Mgr. de Ségur put a few drops on the wet cloths which bandaged her head; she at once fell quietly asleep and the next day was out of danger. A few months later he made a pilgrimage of thanksgiving to Lourdes, and thenceforward devotion to Our Lady of Lourdes was a prominent feature of his spiritual life.

Not long after his sister's death he had to endure a trial of a very different kind. He had written a pamphlet on Freemasonry, in which, with a courage which some

called rashness, he exposed many horrors of that "Mystery of evil," even going so far as to publish some secret documents communicated to him by perverted Catholics, who had afterwards repented and withdrawn from the society. Articles in the journals of the sect insulted him, anonymous letters threatened his life, without ruffling his calmness in the slightest degree. One morning a stranger entered the chapel while he was saying Mass. Both M. Diringer and Méthol noticed his appearance as peculiar, there was a curious restlessness in his manner, and his eyes were hidden by blue spectacles. After making his thanksgiving, Mgr. de Ségur went into the next room to hear confessions, the stranger remaining in the chapel till the last. At length his turn came; Méthol, overpowered by some presentiment of evil, hid himself behind the *portière* with a knife in his hand. The man abruptly asked Mgr. de Ségur whether it was possible to be a Freemason and yet remain a Catholic? Startled by the question and the tone in which it was asked, Mgr. de Ségur rose, saying, "You are a Freemason, are you not? What are you here for?" His visitor replied that his object was to warn him that at a recent meeting his death was resolved, in consequence of his writings against secret societies. The blind prelate's answer was to throw his arms round the unhappy man saying, "Look what your Freemasonry is, which professes to be a benevolent society! No sooner is it accused, on irrefragable evidence, of revolutionary plans, than it replies by a threat of assassination!" The man disengaged himself from Mgr. de Ségur's embrace, saying, "It may be all very true, but I am not here to argue. You once did a great service to a relation of mine, and I came, out of gratitude, to give you this warning. Be on your guard, but tell no one what I have done, as it would very likely be my death." Mgr. de Ségur tried in vain to persuade the wretched man to break his accursed bonds; and he went away saying that he did not know when the

decree of death was to be carried out, but that it would be before the opening of the Vatican Council. Mgr. de Ségur was fully convinced of the man's truthfulness, and making the sacrifice of his life, he lived for some time as it were in the shadow of death. Nothing would have been easier than to carry out the threat, especially when we consider his blindness. His door was open to all, and in the discharge of his sacred ministry he was, of course, continually alone with his visitors, but he changed none of his habits for a single day, and no anxiety or alarm for an instant ruffled his beautiful serenity. Méthol did, indeed, take upon himself now and then to refuse admittance to some visitor whose appearance seemed questionable. But as, after all, an intruding assassin would most probably have assumed a devout and edifying deportment, there was really nothing for it but to trust Divine Providence, and Méthol, who was on guard long after his master had forgotten the whole matter, was not at ease till after the opening of the Council.

An incident took place shortly after the warning just related, which seems, as the Marquis says, like a special mark of God's favour sent to console His servant under accumulated trials. He was preaching the *œuvre* of St. Francis of Sales at Lorient, and one day, when the sacristy of the Church was full of priests and laymen, a respectable woman made her way through the crowd leading by the hand her little nephew, about six years old, who had been quite blind for several months. The doctors could do nothing for him, and the most eminent among them gave it as his opinion that the only chance was an operation, and his mother had decided on taking him to Nantes for this purpose. The child's aunt was, however, bent on first taking him to Mgr. de Ségur. "I shall ask him to give Félix his blessing," she said, "and I am sure that then God will cure him." She made her request, and Mgr. de Ségur, taking the boy in his arms, laid his hand on his eyes and blessed him solemnly.

Next morning, when the aunt brought Félix his breakfast, and was preparing to feed him as usual, he said, "What are you doing, aunt? I can feed myself. I see you and everybody quite well." In fact, he was perfectly cured. The news spread quickly, and when Mgr. de Ségur, who was leaving Lorient that day, went to the station, he could hardly make his way through the crowd. He never mentioned the matter himself, and it was not till after his death that his family collected evidence on the subject.

The Vatican Council was opened; and Mgr. de Ségur, "debarred by his blindness from taking part in its interior work, followed every phase of its discussions with intense interest. Everywhere and to all, by his writings and sermons and advice in the confessional, he preached the spirit of obedience, of humble cheerful submission to the authority of the Church; he showed how puerile and unbecoming were the theological discussions which were turning the heads of so many young men in the press, in clubs, and *salons*. In every possible way, with unwearied arguments, and patient charity, he reiterated the old Catholic axiom of true faith and true humility: *Ubi Petrus, ibi Ecclesia*."

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## CHAPTER VII.

IN BRITTANY. HOME FOR THE LAST TIME. WORK FOR  
ALSACE-LORRAINE AND THE SOLDIERS. DEATH OF  
MADAME DE SÉGUR.

No sooner was the Papal Infallibility defined than the terrible Franco-Prussian War broke out. The Emperor Napoleon, like his uncle, had brought ruin on himself and his dynasty by a sacrilegious attack on the Vicar of Christ, and it is impossible, as the Marquis de Ségur says, not to see more than mere accident in the remarkable coincidences which he points out. The disaster at Reichsoffen befel on the anniversary of the desertion of

Rome by the French army, the battle of Sedan was fought on the 2nd of September, the day of the meeting at Plombières and of the Emperor's fatal *Faites vite*. Paris was invested by the Prussians on the same day that Rome was invested by the Piedmontese troops, a day which was, moreover, the anniversary of Castelfidardo, and the eve of the apparition at La Salette, when our Lady announced the misfortunes of France and Rome.

This year Mgr. de Ségur passed his holidays at his sister's residence, Kermadio, near Sainte-Anne-d'Auray, where their mother had also gone. No one thought then that the siege of Paris would last beyond a few weeks, and he for a time sharing these illusions, was very willing to await the issue in Brittany. The neighbourhood of Auray was a great attraction both from personal devotion, and from the opportunities it afforded of doing good among the poor *mobiles* who flocked to the shrine of *Madame Sainte Anne*, as they passed through Auray. These hopes for Paris were quickly dashed, still more so by the insane spirit which prevailed there than by the military disasters of which every day brought tidings. On January 1, 1870, he writes to the young seminarians of Montmorillon: "What sort of year will this be which begins so mournfully under the heel of the Prussians, and the far more terrible hand of the godless Revolution? Well, my children, if we choose to make it so, it will be a very good year in spite of all the demons without and within; for the good years are not those in which we weep and suffer least, but those in which we merit most, and love God most. If, during this year, we sow all our minutes and hours, like so many grains of wheat, in the ever fruitful soil of the Kingdom of Heaven, then we shall have a very good year in spite of the devil and his companions, in spite of Bismarck and his savages, in spite of the Revolution and its sectaries. To wish you a different sort of year than that, would, I think, be wishing for what is impossible, for we are a very long way from

being converted. . . . If we were threatened with the Prussian scourge only, if there were not these revolutionary atheists to deal with, there would be good reason to hope for a speedy deliverance, but Almighty God, in His terrible mercy, is striking us, so to speak, with both hands, and the hardest blows are yet to come." These six terrible months of war, the destruction of the Empire, the horrors of the Commune, had gradually drawn Mgr. de Ségur's thoughts more and more closely to the old traditions of the French monarchy; and, as usual, going straight to the point, he not only published a pamphlet setting forth his sentiments in the plainest manner, but, as head of the family, wrote to the Comte de Chambord, to give his formal adhesion to his cause and the principle it embodied. There were some who feared that his influence as a priest might be weakened by this step; but it was not so. As his brother says, it was evident to most people that there was no alternative between the Republic and the old Monarchy, and Mgr. de Ségur's view was understood by everyone.

The last months spent at Kermadio were full of work and activity. The railway which passes close to the château brought him an endless succession of penitents, *mobiles*, volunteers, and Charrette's zouaves, who hastened to spend a few hours with "the soldiers' friend," to be reconciled by him to God, and to receive strength and consolation for the hard future. He visited Poitiers and Montmorillon, nominally for a little rest, but the work went on much as before. His secretary, the excellent Abbé Diringer, was much taken up with a ministry which must have been as fruitful of pain as of consolation, and most surely abounding in merit, full of grief as he was over the loss of his unhappy birth-place Alsace. Auray was at this time full of German prisoners, many of them Catholics, and he was indefatigable in hearing their confessions and giving them all the consolations of the faith, but the suffering to one who was "French and Alsatian from head to foot," was severe.

After the defeat of the Commune, Mgr. de Ségur went to Les Nouettes for the first Communion of one of his nieces, but before doing so he spent some weeks in Paris, where his presence was eagerly desired by the many souls who had been deprived of his ministry so long. It was a surprise and joy to find his rooms in the Rue du Bac, above all the chapel, "the place he loved most on earth," uninjured. He was prepared to find it a scene of desolation, and had made the sacrifice in anticipation. He used to say that times of public calamity and disturbance ought to detach us from many things. "They make us see and feel that things good and sweet and useful in themselves, things which seemed almost necessary, were after all only pleasant, and that we can do perfectly well without them. Amongst these is our pretty devotional chapel; so, too, our good little rules of life and fixed habits. . . . All these things were very good; but there is something a great deal better, and that is full and perfect submission to the holy will of God."

A still deeper joy was that of finding by far the greater part of his dear patronage children, apprentices and workmen, in excellent dispositions; of course there were exceptions, but he had the happiness of seeing those who had been drawn into the madness and sin of the time hasten with touching eagerness to pour out their hearts to their friend and father and to be reconciled by him to the God they had offended. After a fortnight in Paris he returned to Normandy to preach a retreat to his nieces, who were making or renewing their First Communion. His mother, most of his brothers and sisters with their families were present; it was a family festival as well as a solemn Christian one. And it was for the last time; neither his mother nor he ever saw the old home again.

On returning to Paris Mgr. de Ségur's labours were increased by two new *œuvres*, to which he devoted himself with all his usual enthusiasm and perseverance.

The first was that known as the *Œuvre de l'Alsace-Lorraine*, in which his friendship for the Abbé Diringier gave him an additional interest. Whole families, on the Prussian annexation of the two provinces, quitted houses, country and occupations, rather than lose their French nationality. A committee, of relief, under the presidency of the Comte d'Haussonville, to which persons of every shade of opinion hastened to subscribe, was at once formed, but from the fact of its generality, it could not provide sufficiently for the religious wants of these poor people, so deeply and sincerely Catholic, whose faith was seriously endangered by the want of German-speaking priests, and whose morals were exposed to the contaminating influences of Parisian life. It was to supply this want that the *œuvre* in question was founded. Mgr. de Ségur continued to preside over it till his death, and it was blessed beyond all expectation. Special chaplains were appointed to districts inhabited by the emigrants, where catechisms, sermons, and retreats, were soon in full work: schools and orphanages were established, burses for placing apprentices and for enabling the young clerics expelled from the seminaries of Metz and Strasbourg to continue their studies. In the orphanage of Sens alone, admirably conducted by the Sisters of Providence, a hundred and fifty children of the *œuvre* have in ten years been trained and established in factories, houses of business, railways, post-offices, and telegraph-companies, while the number of families that have been relieved is beyond calculation. Let us add, in conclusion that the committee have sent more than forty thousand francs to the African dioceses for the religious necessities of the colonists from Alsace and Lorraine.

The other work which we have referred to was that concerning military chaplains. These little papers have shown how truly Gaston de Ségur deserved his title of "the soldiers' friend," from the days when he gave the

first-fruits of his ministry to the military prisons of Paris; it will be remembered how the evangelization of the French army of occupation had been his favourite work in Rome, and now he was ready to "spend and be spent," in the cause so dear to his heart. He regarded the religious and moral training of the army, that is to say, of every young Frenchman in turn, as the salvation of his country, the absolute condition of her welfare. He had striven, before the war broke out, for a regular legal organization of the military chaplains; his efforts had been fruitless, but at that time the Church still enjoyed comparative liberty of action, and there were in every garrison town voluntary chaplains chosen by the bishops and accepted by the commanding officers. When the war broke out there was no official system for the religious wants of the army, and the Government was taken by surprise here as in all other matters. It was left to private charity to supply the deficiency, and from one end of France to the other the work was nobly carried on. The good that was done is not to be told; a few plain facts will tell their own tale. Father Ambrose, a Capuchin, says that during the war he visited three thousand sick and wounded, confessed a thousand, anointed nearly three hundred, and gave Holy Viaticum to about half that number; if these figures are multiplied by two hundred and ten, the number of chaplains provided or assisted by Mgr. de Ségur's committee, it will give an idea of the work done for God and for souls.

In Paris and its environs, the results were perhaps still more striking, as they were not helped on by the powerful stimulus of imminent danger and approaching death, as on the scene of war. At Charenton, during a fortnight, the Abbé Courtade calculated that at least twenty-five hundred men made their confessions, and a Eudist Father, Père Féron, says that he and a colleague confessed whole regiments passing through Paris, and in one church alone nearly three thousand received Holy

Communion. Neither were the dead forgotten ; and it was in a great measure owing to the assistance of Mgr. de Ségur's committee that the well-known Père Joseph carried out his touching *œuvre* for erecting Christian monuments in all the German cemeteries where French prisoners lie, and for founding Masses for the repose of their souls.

But this was not all. Mgr. de Ségur laboured incessantly for the official establishment of the military chaplains. The matter was beset with difficulties ; several of the *députés*, though good Christians, and personally desirous of the success of the project, were restrained by timidity and human respect from committing themselves openly ; and it may be safely said that the plan which was laid before the National Assembly, and which eventually passed into a law, owed its existence to the frequent meetings in the Rue du Bac, at which the most experienced of the voluntary chaplains and the *députés* who were heart and soul with Mgr. de Ségur in the matter held consultation. The law, when passed, left much to be desired ; still, despite many shortcomings and omissions, it was a great gain, and the strongest proof of the good it produced is the fact, that one of the first steps of the declared Republican Government was its suppression. To quote the Marquis de Ségur ; " It 'passed doing good,' like so many other Christian works which share in the life of the Divine Master, but it passed quickly, and Good Friday followed Palm Sunday. It was a sharp blow to Mgr. de Ségur, whose only consolation was in the hope of seeing Easter follow Good Friday."

Soon after the passing of this important law God sent His servant the great sorrow of his life, his mother's death. He used to speak of his love for her as " the one passion of his life," and certainly it was the great sorrow of his life when he held her in his arms in the chill dawn of that February morning, and she gave up her spirit to

God just as he pronounced the Last Blessing. He went instantly to his chapel and offered up the Holy Sacrifice for her soul. While saying Mass his tears fell so fast and thick that the vestment he wore was soaked through, tears doubly touching, as his brother says, falling from sightless eyes.

He said the Requiem Mass on the day of her funeral, the Bishop of Poitiers giving the absolutions: after the ceremony the latter said to him the touching, often-quoted words, which lose so much by translation, *Mon ami, on devient vieux à partir du jour où l'on n'a plus sa mère*—"We begin to be old men the day we lose our mother."

The Marquis says that his brother's health visibly declined from the time of his mother's death; not only was the strongest tie which bound him to the earth broken, leaving a wound which never healed, but the labours which had before been all but incessant, were henceforth to know no interruption. The fortnight's rest which he had taken with his mother in the summer was abandoned, and he threw himself, if possible, with more devotion than ever into the multiplied works of his vast apostolate. One of these, which has not yet been mentioned, must be slightly sketched before concluding this chapter. At a congress of the directors of the various Workmen's Associations it was resolved to establish a Central Office which, without exercising any sort of authority over the different diocesan offices or *œuvres*, should serve as a link by means of which all should profit by the experience of the rest, and also provide at a reduced rate, books, articles of piety, games, and innumerable other things for the Patronages. Another important function of the Central Office was that of fixing and arranging for the annual congresses held first in one episcopal city, then in another, which the Marquis de Ségur well describes as "the assizes of Catholic charity to the working classes." Mgr. de

Séguir, who could refuse nothing which was asked in the name of those so dear to him, accepted the office of President. It was represented to him as a sort of sinecure, his name being all that was wanted, and without relying absolutely on this statement, he was not prepared for the amount of labour, the overwhelming anxiety, entailed by his new duties. He presided for nearly eight years at the fortnightly meetings, and on him, too, devolved all the letters to the Pope, the Bishops, the Superiors of the diocesan Seminaries, not to speak of his articles in the *Bulletin* of the society, in which appeared one of the most useful little works, *The young Christian workman*. Last, but far from least, was the trying office of asking alms, his *croix d'argent*, as he called it—the play upon the word is untranslatable.

When attacked for the first time by congestion of the brain, in 1879, he wrote a letter to excuse his absence from the congress at Angers, from which we give the following beautiful passage: "Our Lord, Whose devoted servants we all of us are, has sent me a little trial by which His will is made very plain. And so, my dear friends, I cannot even say that I am sorry not to be able to share your labours, for we must love doing good works only because it is the expression of our Divine Master's will to us, and then, you know as well as I do, that, if it is good to labour for Him, it is better still to suffer for Him; and never did the Son of God labour so efficaciously for His Father's glory, and for the good of souls, as when He hung silent and motionless on His Cross of anguish. That is the best place, believe me, and I am sure you will give me a proof of true Christian affection by thanking Jesus with me and for me. Only ask of Him for your old friend and servant sincere humility, constant sweetness, and the best of all medicines, the height of all perfection, patience. I will offer the Holy Sacrifice for you on the day the congress opens, and also on the next day, the 2nd of September, which is a great

and sacred anniversary of mine—it will be twenty-five years on that day since I lost my sight, a grace for which I thank our Lord twenty-five thousand times. I venture to beg from you a special Communion of thanksgiving, that I may keep this ‘silver wedding’ of my blindness more worthily with the Crucified and Merciful Jesus. And now, my dear and kind friends, go on working in a spirit of holiness for the true happiness and welfare of our poor people. Let the wicked abuse us—the disciple is not above His Master.”

Two months after writing this letter, he resigned the office of President.

## THOUGHTS ON ST. JOSEPH.

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### II.

#### JOSEPH AND MARY.

We are often tempted to wonder how it is, that so little should have been told us in the Gospel history about parts of the Life of our Lord which are most deeply interesting to us and to all Christians. We wonder why so little is said about the Church, why we are not told more of those long conversations with His Apostles which were the chief occupation of our Blessed Lord after His Resurrection, and in which we are told that He was conversing with them concerning the Kingdom of God. And above all, perhaps, we wonder how it is that we hear so little of the long years of the Hidden Life, which were passed in seclusion at Nazareth. Many good reasons, however, can be assigned for the silences of Scripture. And, when we come to know the scope and design of the several Gospels, we are no longer surprised at what might otherwise seem to us to be omissions in the sacred story. It is not true that we are told little about the matters of which mention has just now been made. But it is true that we are told few things concerning them. In them we are told much and enough for our instruction, and still more than that, enough for our devout contemplation. For these few things are in themselves very pregnant and fruitful in truth. I shall only speak here of one of these reasons which may be assigned for this eloquent silence of Scripture, because it is the reason which more particularly belongs to our consideration at the present

moment, when we are beginning to gather together the notices of the life of the blessed Spouse of Mary as they are furnished to us in the Sacred volume.

It may most truly be said, that the Sacred Scripture is marvellous in the things which it tells us, and in the manner in which they are told. It is also marvellous, in the second place, in its silence, and in the things of which it does not speak. And, in the third place, it is marvellous in the way in which, as to certain things, it seems to combine speech and silence at the same time, by saying, in the fewest words, and in a manner which almost escapes attention, things which are found to have very deep and very full meanings, and to convey the most important truths. How many persons must have read, in successive generations since they were written, the words which St. Paul quotes from the Book of Genesis about Abraham—"Abraham believed God, and it was reputed to him unto justice"\*—without the slightest suspicion that they contained the theological truth on which the Apostle was to build his argument in the Epistle to the Romans? Yet there the words were, as full of light in the eyes of God when they were first written, as when St. Paul took them up and destroyed by them the false doctrine of the necessity of the Law for justification. It is in this that the Word of God differs from the word of man. Sometimes it seems to disappoint and defeat our expectations of what it ought to tell us, and at other times it reaches far beyond them.

Scripture is the Word of God, speaking through man. The human author of a Divine book has before him a certain definite set of readers, for whom he principally writes, and whose needs and capacities of intelligence he principally, or in the first instance, considers, although at the same time he may look beyond them, and shape his composition for those distant from him in time or in place. It cannot be questioned that the authors of the

\* Genesis xv. 6.

Sacred Books were guided by such considerations. The simplest criticism of the Gospels or the Epistles is enough to show this beyond all cavil. The Epistles, in particular, would not have served their immediate object if this had not been the case. But the Divine Author of Sacred Scripture looked forward to all time, or rather, to Him there is no such thing as time. All times and generations were alike present to Him, with all their needs and all their various shades of feeling and of devotion. The perception, even of doctrine, was to grow in the successive generations of the Church. Much more, surely, the intelligence, for the purposes of devotion and contemplation, of the truths implied in the facts in which doctrine was wrapped up, of the dealings and methods of God with the various persons whom He chose as instruments in the execution of His great designs, of the measure of their sanctity and spiritual gifts, the achievements and crowns of their faithfulness, the glory they have given to Him, their position in the Church in Heaven, and their corresponding power on earth. All these things could not be, so to say, full blown, at the beginning, as to their exposition or comprehension. They would come forth into prominence in the mind of the Church, each in its due time, and it might be as inconsistent with His designs to unfold them prematurely in the Scriptures first committed to the Church, at the earliest stage of her growth, as it would be to keep them back from her children, when the fulness of their time had arrived. But He might put them there still, as yet unfolded. It is a most true contemplation to suppose that there are yet many things in the Sacred Scriptures of which we are as yet mainly unconscious, though they are there in germ and in seed, committed to the study and contemplation of devout souls for their unravelment. The great heart of the Church works them out, in that loving gaze which she bends, year after year, with the same intensity, on the records of the counsels of

God, out of her study of which she is to draw ever fresh manifestations of His mercies to us, and to enlighten even the heavenly hosts by her unfolding of His manifold wisdom.

But we are engaged on a particular case, and must not dwell too long on the general principle of which that case may be an instance. Certainly it may be said, with regard to the blessed St. Joseph, that the records which we have concerning him in the Sacred Scriptures are singularly marvellous, both in their brevity and in their pregnancy. It is self-evident, that when the Gospels were first put together, the time had not come, in the counsels of God, for that full development of the devotion to him, and for that estimation of his great sanctity, which is among the chief treasures of the ages in which our own lot is cast, and which have so many things lacking to them which earlier ages of the Church possessed. We cannot tell how it might have been, if the counsels of God had ordained that there should not be that violent break between the two Covenants, so to speak, which was occasioned by the rebellion of the chosen people of the Jews, and the consequent handing over of the treasures of the Faith to the Gentile communities. I have before spoken of this, as a possible cause of what we consider the slowness of growth, or at least of manifestation, in its fulness, of the mighty devotion to our Blessed Lady in the Catholic Church. Perhaps, under other circumstances, there might have been a far earlier unfolding, in the way of Christian devotion, of the truths involved in the position of the Blessed Mother of God herself. And, if this might have been the case with regard to Mary, it might also have been so with regard to him whom God had united to her by the closest of all ties, and whose present position in His Kingdom, like hers, corresponds to the position which he had in it while on earth. For, as the glory of Mary is a part of the glory of Jesus, so is the glory of Joseph a part of the glory

of Mary. However this may have been, it is one of the most Divine parts of the arrangements of Providence, as regards Christian devotion, that He has chosen to leave it so much, especially as relates to the persons most near and dear to Himself, to the loving contemplation of the children of the Church to discover it for themselves. Our Lord may have some particular delight in seeing them find out, by their own instincts of piety, those things which had been wrought by Him mainly, as may be said, from the promptings of His own love. Little, indeed, did our Lord ever say, as far as we know from the Sacred Records, about the Church, about His Mother, about the Blessed Sacrament, about the delights of Heaven, about that loving intercourse He was to have, in all ages of the Church, with the few chosen souls to whom He has so wonderfully opened Himself in the realm of prayer. These are

Love's choicest treasures, which the Sacred story  
Veils, half-untold, that we the more may muse.

Our Lord has left these things for our discovery concerning Himself. And yet it is equally true that He has left us, in the Sacred Records, even on these intimate secrets of His own Heart, just enough to be the foundation of the whole that we know, the seeds and germs of the whole magnificent system, which has surrendered itself to the contemplation of those who have penetrated furthest into His secrets.

So it may be our endeavour, in the paragraphs which follow, to draw out the treasures which are contained in the simple words of the Evangelists concerning St. Joseph. We need not wish, in order to build up the fabric of truth on which the hearts of so many devout persons of our time dwell with constant delight, in their devotions and contemplations concerning him, to travel beyond those simple words rightly understood, in all their legitimate issues and inferences, in the light which

is thrown upon them by acknowledged principles of Christian theology. Although all the four Evangelists mention the name of St. Joseph, and tell us that our Lord was commonly held for his Son, we have no details about him, except the few passages which occur in the opening of the two Gospels of St. Luke and St. Matthew. There are, in the narrative of St. Luke, very evident traces that the information there conveyed to us comes almost directly, if not quite directly, from the Blessed Mother of our Lord herself, and for that reason it would not be wrong to call the two or three first chapters of St. Luke the Gospel of Mary. In the same way, though not with the same certainty as to the direct or nearly direct transmission of the details, it might not be unreasonable to say that the two first chapters of St. Matthew are the Gospel of Joseph. It is on these chapters that we must chiefly dwell for the present, our object being to derive from them such an amount of illustration, as to the position of this glorious Patriarch in the Kingdom of God, as may be enough for the Scriptural foundation of all that we commonly hold concerning him. These chapters begin with a genealogy of our Lord, as the Son of Abraham and the Son of David, and the last person in the genealogy is "Joseph, the husband of Mary, of whom was born Jesus Who is called Christ." The use of the title Christ as applied to our Lord, shows evidently that that addition to the document is the work of the Evangelist. But the document itself is evidently a family record, although it is not certain whether the names given in this list, after the time of David, are the ancestors of our Blessed Lady or those of St. Joseph. As to this point there is no conclusive evidence. But it may perhaps be more probable that the latter opinion is the more true. Thus, then, the name of this blessed Saint comes before us for the first time in the sacred narrative, simply as that of one whose title to honour has arisen mainly from his

position towards another. He is "the husband of Mary of whom Jesus was born," but it is through him that our Lord Himself is connected with the holy line from which the promised Saviour was to come.

Before he became the husband of Mary, St. Joseph must have passed through a long training at the hands of God, of which not a word is said. But it is still true that in these few words, with others belonging to the same story, we have the sufficient foundation for all that we believe concerning him. All that the legends or the traditions, it matters not which they are called, which are current about him, tell us of the antecedents of our Saint, is not more than enough to raise him to the height at which these words place him. The beautiful story of the Presentation of our Lady in the Temple was questioned in the sixteenth century, and a good Jesuit Father distinguished himself by the zeal with which he defended its authenticity, as sufficiently grounded in antiquity. The Feast was retained in, or even restored to, the Calendar, and the good Father received his reward in a holy death on the day of the feast itself.\* Attached to this tradition we find the other of the Espousals of our Lady, and this, like the other, is made familiar to us by more than one magnificent painting of the best age of Christian art. The legend rests on no ascertained historical foundation, but this does not disprove its truth. When we speak of a legend, we mean, of course, only that particular account of the Espousals which is made

\* This was Father Francesco de Torres. He died in 1584. He had been theologian to the Pope, at the Council of Trent, and entered the Society late in life. He was a man of eminent learning, and the author of many excellent works. "He received this special reward for his erudition and laborious researches among libraries, that, when Pius the Fifth gave permission that the feast of the Presentation of the Blessed Virgin should be expunged from the Breviary, as a modern invention, he so well proved the antiquity of the feast from ancient writings and records of the Fathers, that it was again restored. It seems to have been in recompense for this, that he died happily on this very feast of the Virgin Mother of God" (*Menol. S. J.*).

the subject of these paintings. It is only a version, imaginative if we like, of a fact which certainly took place, and in any case it bears witness to the truth, that some special Providence must have guided the choice of St. Joseph to be the husband of the Mother of God. It expresses in its own way the undoubted truth, that the man chosen for so high an office must have had singular graces to fit him for it, both in general and in particular. Let us dwell a little on this.

One of the great modern saints to whom the Church owes the development of the devotion to St. Joseph is St. Bernardine of Siena. He was a great theologian, as well as a great preacher and a great saint and worker of miracles, and we have the advantage of possessing his sermons as revised by himself. They are in truth, like those of Bourdaloue, very often complete theological treatises on the subjects with which they deal. In his famous sermon on St. Joseph, St. Bernardine lays down a great principle of the Kingdom of God as the foundation of his reasonings concerning the Saint. He says, it is a general rule as to all singular graces which are communicated to any rational creature of God, that whenever the Divine favour chooses any one for any singular grace or sublime state or position, He gives, with the vocation, those gifts of grace which are necessary for the person so chosen, and for the office to which he is chosen. He says that it is not only the graces absolutely necessary which are thus conferred, but those also which belong to the office by a kind of convenience, to embellish, and, as it were, decorate it duly and in fair proportion. This is the substance of the principle on which St. Bernardine insists. It is easy to see that this rule extends far beyond the occasion for which he uses it, which is the drawing out the graces which St. Joseph received as the spouse and husband of Mary, and the reputed Father of our Lord Himself.

Now, this principle is nothing more than what might

naturally be expected of any great and magnificent monarch even on earth, much more of God, Whose riches of grace are infinite, and Who is most ready to impart them to us. Moreover, as a matter of experience, it is clear that God has acted on this principle from the very beginning of His dealings with His rational creatures, as the whole of the history both of the Old Testament and of the New bears witness. The Saint points out how this rule was followed in the case of Abraham, Joseph the son of Jacob, Moses, Josue, David, and others, and again in the case of our Blessed Lady, of the Apostles, and other princes of the New Testament. He says it has its most particular exemplification in the case of the glorious St. Joseph, to whom God committed His very choicest treasures, namely, His Incarnate Son and the Blessed Mother of that Son. He applies to St. Joseph the words of the text, "Well done, good and faithful servant, thou hast been faithful over a few things, I will set thee over many things," and the rest. With this principle of the government of God in our minds, we can see that, on the one hand, it is our duty to have the very highest possible ideas concerning the gifts bestowed upon St. Joseph, and that, on the other hand, it cannot be easy to rise to the due height of appreciation which should be formed of those gifts.

We may remember how our Lord found fault with His disciples for what appeared their want of understanding, when they were puzzled by the objections which were made by the Pharisees to His allowance of the habit of eating bread with unwashed hands.\* He made it a matter of complaint, that they could not at once see the pertinence of the answer which He had given. In the same way, He was indignant with the Sadducees, for their objection against the doctrine of the Resurrection, based on the ground of the permission, or rather the injunction, of the Law, regarding the marriage of

\* St. Matt. xv. 15.

a widowed sister-in-law by the brother of her deceased husband in certain cases. He told them that they erred greatly, not knowing or understanding the Scriptures, nor the power of God.\* These instances, in the life of our Lord Himself, imply that we may be much to blame, if we require direct statements in Scripture on points as to which we ought to be able to reason out the truth for ourselves. Thus we may conclude that many of the silences of Scripture are not accidental—how can anything be accidental in that Divine work?—but that they are chosen by the Holy Ghost, rather than distinct statements which might have been made, for the reason that we have already sufficient light on the point in question, and that we ought to use it, and are in fault if we do not use it. Just so Abraham is represented by our Lord,† as refusing to send Lazarus from the dead to the brethren of the rich glutton, because they had already Moses and the Prophets. Thus, for instance, it is sometimes alleged by heretics that there is no text in Scripture telling us to offer Divine worship to the Holy Ghost, whereas it is certain that Scripture declares Him to be God. And, as our Lord made Abraham say that the sinners in question, if they did not listen to Moses and the Prophets, would not be converted, even though one went to them from the dead, so also those who will not worship the Holy Ghost although His Godhead is declared in the Sacred Scriptures, would not do so any more, if there were a direct injunction to that effect. This is, in truth, the teaching of our Lord in that place.

How we understand the actions and counsels of God depends, not so much on the words themselves in which those acts or those counsels are revealed to us, as on the ideas and conceptions concerning God which are familiar and habitual to us. If we have high and enlightened conceptions of His greatness, His magni-

\* St. Mark xii. 24—29.

† St. Luke xvi. 29.

ficence, His largeness and profuseness in giving, the perfection of all that He does, His infinite power and holiness, we shall not stagger, so to say, at believing at once that He has acted, in a particular case, in a manner worthy of Himself and of the carrying out, for instance, His great counsel of the Redemption of the world by the Incarnation of His Son. But if our conceptions concerning Him are low and narrow, then, the more explicitly are explained in His word the details of His magnificence, the more difficult should we find it to accept what was thus proposed to our belief. Thus it requires reverence, and thought, and devout contemplation, and all the enlightenment which the habit of familiarity with God, and the thought of God, bring to a pure and simple soul, to understand the few plain words in which so many of the very greatest acts of God are mentioned in Scripture. On the other hand, that simplicity is the right and congruous way, so to speak, in which the greatest benefits of God, whether to mankind at large or to His chosen instruments in particular, are to be conveyed to us. The principle of which St. Bernardine speaks is one of which there can be no question to the devote Christian reasoner. Such a soul would find a fuller description of the operation of that principle, in any particular case, altogether superfluous, and so, even un-Scriptural. If this be true, then the simple words in which St. Joseph is introduced as "Husband of Mary, of whom was born Jesus," convey, without any exaggeration at all, all that the very loftiest of the contemplative saints who have written or meditated on this subject, have thought or said of St. Joseph. We may first consider this truth a little more in detail, and then proceed to gather what illustration or confirmation for it we shall find in the direct statements of the Evangelists concerning this glorious Saint.

In the first place, then, what was required in the way of spiritual gifts in him who was to be the fit spouse of

the Blessed Mother of God? We may put aside, for the moment, the peculiar circumstances under which the Incarnation was to be brought about, and the special needs of grace which were occasioned by the Divine counsel that the Incarnate Son of God should be conceived and born of a most pure Virgin, who was to remain after His Birth as inviolate as before. Let it be enough first to see what he must have been, who was to be the lifelong companion, the most trusted and beloved spouse, the guide, and protector, and ruler, of that soul of unparalleled holiness and purity. For God would certainly not associate to Mary, and indeed make one with her, by the indissoluble tie of marriage, one who was unlike her in mind or thought, or aspirations, in virtues and character. The legend to which reference has been made represents the hand of the Blessed Virgin as the object of a keen ambition and rivalry among all those who were capable of becoming her husband according to the prescriptions of the Law. Thus it symbolizes for us very clearly the immense dignity in the Kingdom of God to which he was to be raised, who could take his place worthily by her side in the execution of the Divine counsels. From the moment of their marriage, he was to be her most tenderly loved and trusted companion in the mightiest work, and the highest responsibility, that were ever committed to any creature. What, then, according to the rule of Providence, as set forth by St. Bernardine, must have been the character, the disposition, the spiritual endowments of St. Joseph?

Our minds may at once fly to the thought of that which is asserted as true by many of the devout writers concerning St. Joseph, that, as his blessed Spouse was, by a singular privilege, preserved from all contagion of original sin in her conception in her mother's womb, so also her beloved and most pure Spouse would probably have an analogous privilege, in that form in which it was conferred on some few greatest saints, as for example, Jeremias and St. John Baptist, namely, the privilege of being freed

from original sin by means of sanctification in the womb of his mother after his conception. We believe for certain that, in the case of our Blessed Lady, that other privilege was added of an immense accumulation of gifts of grace, enabling her to become full of grace even from the first moment. And it is not wonderful that the devout contemplations of the children of the Church should have accustomed them to represent St. Joseph as very highly endowed in this manner also. Our Lady is represented to us as continually advancing in grace, by means not only of the gratuitous gifts of God lavished upon her in the successive stages of her onward path in life, as when she was presented in the Temple, when she was espoused, and the like, but also by means of the continual faithfulness with which she made use of the graces already in her possession. And if this is the general rule in the Kingdom of God, that to him that hath shall be given if he use what he hath faithfully, it may surely be supposed that St. Joseph was no exception in this continual growth of grace, thus fulfilling the signification of his name, but that he also multiplied his graces day after day, besides receiving from time to time fresh endowments as special favours from God. And if we consider that it is naturally believed concerning Mary, that she was from the first use of her reason devoted in a peculiar way and degree to the mystery of the Incarnation, making it her special study to contemplate the prophecies and traditions of which the holy nation was full with regard to that mystery, it is natural to think also that her blessed Spouse was like her in this peculiar devotion, and that his thoughts and prayers and desires were ever occupied on the great promise, the time for the accomplishment of which was so evidently approaching, of the appearance of the Divine Child of the line of David, who was to be born of a pure Virgin, between whom and the spiritual enemy of the human race God had promised to fix an eternal and undying enmity. Thus there is reason in the considerations of the devout writers on this subject, that St.

Joseph was already most like to our Lady herself in graces and in character, and also, as has been said, in aspirations and in devotion, when he became, in virtue of some Divine choice, however manifested, the spouse of that Blessed Queen.

The legend to which we have more than once referred, represents this choice of St. Joseph as the result of a distinct miracle, a repetition of that which had already taken place, when the rod of Aaron budded, showing that he it was that was chosen, with his family, to the priestly office in the Old Covenant. It matters little whether there is historical foundation for the legend or not. It may have been that the marriage was the inevitable result of the requirements of the Law, together with the circumstances of the case. These forbade the possibility of our Lady's remaining unmarried. There was also the decree of Providence, by which it was ordained that our Lord should be born in wedlock, for the many cogent reasons assigned by the Fathers. Many explanations which are given of the two genealogies in the Gospel, represent our Lady and St. Joseph as cousins by the very closest tie of consanguinity, and this fact supplies the sufficient reason for the alliance between them. If we add to this the further considerations now insisted on, it will not be difficult to understand that, when these two great souls were united by the Divine ordinance of marriage, it was an union of two souls the most highly graced of any the world had ever seen, and that their mutual love and concord, their agreement in all holy aims and purposes, their reverence the one for the other, and for the holy bond which bound them in one, were such as must have been in harmony with the great designs of God upon them, that great work of the Incarnation in which they were to bear their part.

It seems natural to place here another consideration, on which more than one of the great theologians of the Church have dwelt, in order to elucidate thereby the greatness of the sanctity of our Blessed Lady and of

St. Joseph. They tell us that there are certain orders of graces, so to say, varying according to the object for which the graces are given, or the persons concerned are gifted, more or less splendidly, by God. Thus there is the order of the spreading and imparting of grace to others for the end of their sanctification, and in this order the Apostles come first of all, because they had the commission of preaching the Gospel and founding the Church, and for the due discharge of this commission a great number of graces were necessary and opportune, such as the grace of miracles and the like, besides the very great sanctifying graces which such persons required in the order of God's Providence. But the theologians tells us also that there is in the Kingdom of God an order still higher than that of the Apostolic commission, and this is the order of the carrying out the Hypostatic Union of the Human and the Divine natures in our Lord. Now it was in this order that the commission both of our Blessed Lady and of St. Joseph lay, and he was second in it to no one, except only to that Blessed Mother of God. His whole life and work in the Kingdom of God was spent in immediate contact with our Lord, and not simple contact merely, as might have been the lot of one who had lived with Him and been His constant companion for so many years, without having any special office in relation to Him. The office of St. Joseph could not be discharged without the most intimate and perpetual communication and companionship with Him and His Blessed Mother. He lived for our Lord and for her, he laboured for them, and watched over them and guided and ruled them. It is in this his participation in the order of the Hypostatic Union, that the saints see the reason for the foundation of the belief in his pre-eminent sanctity, in which, after the Mother of God, he has no compeer except in the blessed precursor, St. John, with whose name that of St. Joseph is coupled by the Church.

H. J. C.

## THE SEA SWALLOWS.

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“Heard amid the breakers of wild Loch Scavaig.”

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WE are far away from this green sunny England of ours; far away from the smoke and traffic of the great city; far away even from the sands where the children are digging castles and paddling in the pools left by the tide. Where we are, the waves are huge grey Atlantic billows, and the sands are covered with great jagged rocks, looking like the towers of haunted castles. Opposite us rise high mysterious mountains, and over the sea we behold far-away islands, which are inhabited only by the harsh-screaming ocean birds.

We are among the Hebrides; those islands of mist and storm, which, as you know, are situate on the western shore of mountainous Scotland.

A few houses are scattered along the shore of the wide, curious bay. Most of these houses are built of turf, with but old herring barrels for chimneys: one, however, is of grey stone, and stands by itself in the little garden which surrounds it. Behind the house are lonely moors which, in the autumn, are covered with the purple bloom of the heather and the golden plumes of the bracken-fern. If we walk along the firm white sand, we come to the high rock which guards the entrance to the bay, and against which dash the mighty grey waves. At the top of this rock there stands a ruined castle. It has almost all disappeared now; only the four walls remain, and at one corner there is a moss-grown turret,

with a winding staircase. The steps are very rotten, and it would scarcely be safe for any one to attempt to go up them; but that makes it all the better for the birds, who can build their nests there without fear of being robbed of their eggs by the children from the fisher-village below.

The birds who build there are very different, though, from the piping blackbirds, the thrushes, the sweet-voiced skylarks, whom we are accustomed to see in the woods and fields of England. The birds there are wild, hardy creatures, who seem better fitted for the savage rocks, solitary moors, and moaning seas, among which they spend their lives. Look at that rock which is visible above the water, now that the tide is low! It is covered with cormorants—or skarts as they are there called—while, in the air above them, is a flock of red-billed oyster-catchers, screaming harshly at one another. If we look alone the shore, we can see two solemn long-necked, long-legged herons wading in a pool, and fishing for what they can find.

Nestling amid the moss and ivy on the castle are the nests of the sea swallows—the delicate slate coloured sea swallows, with their white tail-feathers and orange bills and legs. How they twitter to one another as they whirl round the tower, and with what speed they dart through the air to search for food for their families.

Torquil and Oona were sitting on the bottom step of the turret, watching the birds as they skimmed overhead. Torquil and Oona were brother and sister; they lived with their father, who was captain of the fishing fleet, in the house which stood apart from the others, and was built of grey stone.

“I am glad it is such a fine day,” said Torquil.

“Why?” asked Oona.

“*Why!*” he repeated; “as if you did’nt know. I am glad it is fine, because I would not be allowed to go out with the boats to-night if it was stormy.”

"I wish you weren't allowed to go anyhow," said Oona.

Of course the language they talked was Gaelic, and as Gaelic is a very old language, it is much more easily understood by the birds and animals than perhaps English would be. So it happened that Fleetwing, one of the sea swallows on the turret above, overheard their conversation.

"Here are Ronan and Somerlid," said Oona, as two boys were seen coming up towards the castle. Somerlid was their elder brother, who helped his father in managing their boat called the *Nighean donn*, which means the "Brown-haired maiden." It had been called this after Oona, who had long brown hair, different to most of the village maidens, whose hair was generally black.

Ronan was a friend of Torquil. He did not properly belong to the village, as he came from another island; but, as his parents were dead, he lived with his aunt, who had settled in their village some years previously.

"Well, Torquil!" said Somerlid. "So you are coming out with us to-night?"

"Yes," said he, joyously; "now that I am eleven years old, mother was obliged to consent. Father would have taken me long ago, had it not been for her."

"I wish I was going with you," said Ronan.

"Please don't *you* go," said Oona, "or I will be left *quite* alone. I wish, though, that you could go instead of Torquil."

"Ronan did not answer this, but commenced to climb up the turret steps.

"You had better not go up there," said Somerlid, warningly, "or you are sure to break your neck, or something."

"I am only just going to get that swallow's nest," said Ronan. "The eggs would be pretty for Oona."

"I would never take them," said Oona, rising, and looking like a princess, in her impetuous anger; "and I

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think you are a horridly cruel boy, to wish to rob those lovely birds of their nests."

"I thought you would like the eggs," muttered Ronan.

"Never!" said Oona, stamping her foot. "Why, the birds are my greatest friends: I often come and sit watching them for hours."

Fleetwing heard the words Oona was speaking, and she said to herself, that if ever a time came when she could do anything for Oona, she would most certainly help her as well as she could.

"We had better not commence a quarrel," said Somerlid, "on the day that Torquil is going on the sea: it would be unlucky. So we had better go down to dinner, for which Ronan and I came to fetch you two."

Somerlid was older than the others, being indeed fifteen, so his words were listened to with respect, and, following his advice, all four went off in the direction of the village.

Soon after their departure, Bright-eyes, who was Fleetwing's husband, returned to the nest, and his wife told him of the children's conversation which she had overheard. He quite agreed with Fleetwing, that they should do something to show gratitude to Oona, and said he would mention the matter in the meeting which was going to be held that afternoon.

This meeting was held in a large cave, called the Cave of the Silver Foam. It opened on to the sea, and at high tide the waves made a noise like thunder as they broke on its rocky walls, and then fell back in the showers of silver foam which gave the cave its name. The cliffs on each side were very steep, and very seldom indeed did any one of the village folk enter such a wild and dangerous spot. It was low tide when the meeting was held, and the floor of the cave was a carpet of dazzling white sand, with rocks lying here and there. These rocks served as seats or perching-places to the birds of high rank, for the attendance was very large.

As the mouth of the cave faced the west, the interior was well lit up in the late afternoon, and truly it was a wonderful sight—"a sight for sair e'en."

The place of honour was, by common consent, granted to a tall and aged heron, who had been born so long ago, that he remembered the days when all the islands had belonged to the long-haired sea-kings of Norway. Behind him stood the other herons in orderly ranks, each on one leg, which is as much politeness for a heron as kneeling on one knee is for a courtier. On his right and left were the chiefs of the different bands of birds, the cormorants, the oyster-catchers, the petrels, the gulls, and the sea swallows. Beyond the chiefs were the ranks and ranks of their followers.

At the entrance of the cave stood those who had requests to make, messages to give, or any kind of news to offer. These came forward one by one, and talked of the scarcity of the fish, the number of young birds who could now fly, the hardness of the fishermen in trapping the unwary, and many other subjects which were interesting to the assembly. Bright-eyes also related his story of Oona's behaviour, and the chief of the herons praised him for his resolution to help her, if she was ever in need. The other birds would have laughed at Bright-eyes, but when the chief praised him, they wondered, for the chief had more experience, and therefore more wisdom, than any of them.

The chief was just rising to tell the birds they might dissolve the meeting and go away to their own homes, when there was a slight confusion at the entrance of the cave, and there entered a deep-sea messenger. It was a gannet. Gannets were used as deep-sea messengers because their strong wings enabled them to bear long journeys across the wild Atlantic with less fatigue than the others.

This one, however, seemed nearly exhausted; his wings drooped, his feathers were wet and ruffled, and he spoke with a painful gasp for breath.

"I have come," he said, "from the distant—*island of—St. Kilda—the farthest away of all the western isles. I flew all night to bear my message in time for this meeting.*"

"What is it?" said the chief of herons, and a kind of excited murmur went through the ranks of the other birds of "What is it?"

"A most terrible storm," said the gannet, "is coming quickly across the Atlantic, and will break with great fury on all these rocky coasts."

"Who told you of it?" asked the chief.

"I heard it from a cormorant," said the gannet, "who flew across to St. Kilda from the wild Rockall, which is almost midway between this and the new found land. The cormorant was told it by one of those great ocean birds, the stormy petrels, who came to Rockall in order to take refuge until the worst of it was past."

"That is indeed important news," said the chief of herons, "especially to those of us"—looking round with a smile—"who are fathers of families."

He himself was a great-great-grandfather.

The news was so important, that the meeting was at once dispersed in order that the various birds might return to their homes and make any necessary arrangements. The sun was just commencing to disappear behind the mountains when Bright-eyes returned to his wife and told her the news.

"It is lucky," said she, "that you took my advice, and built in this sheltered corner instead of just opposite the sea, as you wanted."

"Ah, it is indeed," he acknowledged, "for there, there would have been small chance of preserving our home or our eggs, if the storm turns out to be as terrible as the messenger seemed to think it would be."

"*We* are safe now, anyhow," said Fleetwing, "but I doubt if every one else is as safe."

"What do you mean?" asked Bright-eyes.

"I mean, that this morning—but listen!" she said, suddenly stopping, for there was a sound of voices below them. They then heard the following:

"We will be able to see them from here very well, Ronan," said Oona.

"Yes," said he, "I do not suppose we could have found a better place, for this is so high, and also so far out on the promontory."

They had come up to the castle to see the fishing-fleet start, for it was to-night that Torquil was permitted to sail with his father and Somerlid in the *Nighean donn*. On one side was the calm bay gilded in the sunset, and on the other was the great restless plain of cold grey ocean. The white houses clustered on the green shore of the bay, and the brown fishing-smacks rode at anchor amid the crimson waves. But there was now evidently a commotion among the fleet, for a distant noise could be heard—the hoarse shouting of men, the creaking of ropes, and the splash of anchors as they left the water. One by one the red sails were hoisted, and one by one the boats moved through the water, till at length they all passed in picturesque order just below Ronan and Oona.

"There they are," said Oona, pointing to a boat rather larger than the rest, which was gracefully heeling over before the light evening breeze.

"Hark!" said Ronan, and a shout of "Good-bye" was borne to their ears, while they caught sight of two figures waving white handkerchiefs, and a tall figure at the rudder who waved his arm.

Oona and Ronan stood watching the boats sail away over the great ocean. They made arches of their hands that they might shade their eyes from the crimson glare of the west, and see the boats distinctly.

"Ay, ay, little lassie, look hard at them, for it will be long ere ye see them again," said a harsh, but not unkindly voice. The children turned and saw Eachan, a

very old and decrepit boatman, leaning on his stick; he never went out with the boats now, but always remained on shore, mending nets and doing other easy work of the kind.

"Go away with you, Eachan!" said Ronan; "you are always foretelling evil to other people—you're nothing but an old croaker whatever."

"I have reason," muttered the old man, "for I never saw a sunset of fire without there being a drowning by water."

"Don't attend to him, Oona dear," said Ronan, "but come down with me to the village; we will pick some flowers on the way."

They went off home, but old Eachan remained watching till the boats had disappeared, which was not until the sunset flush had faded, and a dark cloud rose threateningly in the north-west.

"Poor people!" said Fleetwing to her husband when the children were gone, "I wonder if they know of the coming storm."

"They can't," said he, "or you may be sure that they would not go out in their boats."

"Can we not warn them?" said Fleetwing.

"It is too late now, even if we could," said Bright-eyes, "for the boats are already gone."

"Will they be drowned, think you?" asked Fleetwing.

"I cannot say," replied Bright-eyes, "but I should think it was very likely."

"Then I pity Oona," said Fleetwing, "for she will lose her brother, and will only have that horrid wretch Ronan, whom she prevented from taking my eggs this morning. I wish *he* had gone in place of *Torquil*."

After that, they went to sleep, for what help could two delicate birds render to boats contending in the waves?

Late that night, when the birds lay in their cosy nests

and the children slept peacefully in their quiet homes, the storm burst. The fishing-boats were still far away at sea, though they were on the way home. They had seen the approach of the storm and hurried to return, fearing lest they should be overtaken before they reached the shelter of the bay; but they *were* overtaken, and now bent before the fury of the gale.

How the wind howled and shrieked through the rigging! How it tore off the crests of the waves, and hurled them at the boats! How furiously it churned the water, turning all the sea into one lake of creamy foam! How it whistled—then stopped—paused for an instant—then rushed madly on its way, tearing and screaming like some demented animal! And above it all there came at times the crackle and long solemn cannon-boom of thunder, while the blue lightnings played like demons amid the torn waters.

In the middle of the storm there was a lull. The thunder ceased; the wind stayed; there was nothing but frightful darkness, while the oily roll of the monstrous waves alone broke the awful, dead, unutterable silence. Torquil had seen both his father and Somerlid washed away by the waves, and now he was *alone*—think of it!—quite alone in the terrible silence, with only the stern, the cruel sea, and the unearthly darkness for his companions. He was very fearful of it all, for this was his first night at sea, and the awe and the terror of it nearly maddened him.

The silence did not last very long. When it seemed most quiet, and when Torquil could almost hear his own heart-beats, there was a crash which nearly stunned him. It seemed just overhead, as if some mighty giant had rapped the clouds with an iron mallet. For the moment, the crash seemed to produce deeper silence; then came the long rolling echoes, deeply reverberating, as if among the stone-vaulted corridors of a haunted keep. Poor Torquil! He felt as if he had been crushed beneath a

heavy weight of metal, which clashed and clanged almost into his very brain.

After this the storm again commenced, and the *Nighean donn* tore along through the foaming water, which was prevented from rising into waves by the violence of the wind. On it rushed, like a wild horse pursued by hunters; on it rushed, like a being flying for its life, till at length it struck a rock: Torquil was thrown violently out, and clutched at the seaweed which grew in the fissures. How he managed to cling on, he knew not; but he did cling on, while the boat was washed away as a plaything for the waters. He clambered up the slippery stone, and came to a sort of platform covered with short grass. Worn out with the strain, he became insensible, and there we will leave him, while we return once more to Oona and the sea swallows.

The storm had awoken her, and she lay in bed trembling for fear, but afraid to look up lest the glare of the lightning should strike her. The window of her bedroom rattled and shook in the high wind, which howled in the chimney like the voice of some one in agony.

When the storm began to lessen, she heard a light tapping at her door.

"Come in!" she said.

It was Ronan, in a big great-coat, and holding a lantern in his hand.

"Get up and dress," said he, "and come downstairs; every one is up looking at the sea, for none of the boats are in yet. I will wait for you."

Then he closed the door, and softly went downstairs, while Oona quickly rose and huddled on her things, fastening them anyhow in her anxiety to be down quickly. When she was down, Ronan put round her a big great-coat which he had brought, and taking his lantern, they both went into the street. The clouds were just breaking, and as they scudded across the sky, the moon occasionally broke forth, lighting up the wild and curious scene.

The street was full of the fisherwomen, some crowded together in little knots talking over the matter, others looking with straining eyes at the wild waves, which could just be seen gleaming whitely on the shore of the bay.

They had all evidently hurried out from their sleep, for their dresses were all awry, and their hair strayed loosely over their faces and necks. Many were bitterly weeping; and old grey-headed women were seen trying to comfort young girls who were crying for their husbands or their fathers. It was a sad sight, and one which Oona never forgot till her dying day.

"Come with me," said Ronan, taking her hand.

"Where are we going?" she asked.

"To the castle," said he, "with old Eachan, who is going up to see if he can see any of the boats."

Oona went with him, and they both accompanied Eachan along the cliffs, though it was as much as they could do to keep up against the high wind.

At length they reached the castle rock, and all three gazed in silence through the mist, which took strange forms in the quivering intermittent moon-rays. For some time they saw nothing, and heard only the rushing of the waves as they fell on the rock, shaking it to its very foundations. Then Eachan suddenly put up his hand—"Hark!" he said.

They heard a sound like the straining of a boat in a heavy sea, and immediately afterwards they caught sight of a dismayed boat coming swiftly towards the rocks, with one figure in her bows.

"Steer her to port—to port!" shouted old Eachan, fixing a staff he carried in one of the rock fissures.

The children looked at him, and saw in the moonlight that he was mad; the excitement was too much; he imagined that his stick was the rudder of a boat, and that he was steering.

"To port! to port!" he shouted, and leaned heavily

on the staff. Of course it did not move; so seizing it in both hands, he pulled with all his might, and then it suddenly broke, precipitating him over the cliff into the boiling surf below.

"Take me home, take me home!" sobbed Oona, throwing both her arms round Ronan's neck; "or I am sure I shall die."

"Yes," said he, "we will go."

As they went, they heard a crash, and they knew that it was the boat running on the rocks.

"Oh, Bright-eyes," said Fleetwing to her husband, as they cowered in their sheltered nest, "how terrible it all is!"

"Go to sleep, dear," said he, "and we will see what can be done in the morning."

So, hiding her head beneath her wing, she tried to sleep, and at last succeeded.

The villagers did not obtain much rest that night, but sat on the shore watching and hoping for the return of the boats. Most of these came in, in a more or less shattered condition, about daybreak, but the *Nighean donn* and three others were missing. Slowly and sadly Oona's mother came home, and found Oona sleeping quietly in her room.

"Poor darling!" said the mother. "How glad I am that she has slept all through it."

She said this because she had been down at the shore when Oona had gone with Ronan to the castle, and did not know that Oona had even awoken. Very tired was the poor mother, and very exhausted with looking for those who did not come, so she went to her own room, and throwing herself on the bed, was soon fast asleep.

The storm was completely over when the sun rose, and except that the waves were rather bigger than usual, the appearance of the scene was not changed. The sky was blue as ever it was, and crossed here and there by a

thin line of white cloud. The sun was warm, and the birds rejoiced in the summer air.

Bright-eyes and Fleetwing were taking their morning flight before breakfast, when they caught sight of something still and white on a ledge of rock below.

It was Torquil. In the storm he had not been able to see whither they were going, but in reality the boat had gone ashore at the foot of the castle rock. You may remember how he climbed on to a kind of grassy platform; this platform was about a quarter of the way up the cliff, and was so placed that it was invisible from the land, and, even from the sea, it was scarcely to be distinguished from the rest of the rock. Torquil soon opened his eyes, and after thinking for a few minutes, remembered what had happened. Then, looking round, he saw the walls of the castle rising above him, and thus found out where he was. But the cliff was too steep to be climbed, and the sea below was too deep to be waded through. What was he to do?

He heard a soft twittering close to his ear, and turning, he saw two sea swallows looking at him, but not seeming in the least frightened. They were Bright-eyes and Fleetwing.

A thought suddenly struck Torquil, and feeling in his pockets he found a small piece of pencil and a scrap of paper. He managed to write on it:

"Oona, come to the castle for Torquil."

Then he turned to Fleetwing.

"Little swallow," he said, "will you help me? Let me give you this, and then fly with it to my sister Oona, at the grey house in the village."

Fleetwing understood what he wanted, and was only too glad to help him. She perched on his shoulder, and took the scrap of paper in her beak. Then she flew away with it to Oona, leaving Bright-eyes to keep her eggs warm till she returned. Oona was still sleeping when Fleetwing tapped at the window, for it was very early

and she was very tired. But she soon awoke, and let Fleetwing into the room. She took the piece of paper, and read it.

“Thanks, dear swallow,” said she, “I am sure you *are* my best friend, and I will never let any one harm you.”

Fleetwing then flew away home, and Oona dressed herself. When she was dressed, she went out softly, for fear of waking her mother, and going to Ronan’s house, woke him up, and asked him to come with her to find Torquil. He was soon ready, and wisely took with him a long piece of rope.

They went to the top of the rock, and looked cautiously over the edge. Torquil saw them, and shouted. Then Ronan fastened one end of his rope to a rock, and let the other end down to Torquil. Torquil caught hold of it, and being a good climber was soon at the top, where he embraced Oona and shook Ronan’s hand.

They all three went home together, and what was their surprise to see their mother talking to their father and Somerlid? The three missing boats had come in, and on one were Somerlid and his father. They had clung on to a plank when washed overboard, and had been picked up by the other boat.

We can imagine what rejoicings there were in the house that day, and how each one told his adventures over and over again. And Ronan too took part in the general joy, but he never again wished to rob the sea swallows of their eggs, for whenever he saw the delicate slate-coloured birds, he always thought of Torquil and Oona.

## *THE SKALD OF THE MOTHER OF GOD.*

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FATHER PHILPIN DE RIVIERE, of the London Oratory, has added to the list of works for which we are indebted to him a very interesting French translation, with introduction and explanations, of the old Icelandic poem on the Mother of God, which seems to constitute the chief claim of that remote and ill-favoured country to the honour of having added something to Christian literature. It is a production of the fourteenth century, and exists both in the original and in an old Latin translation. This translation seems to have been made by a Lutheran minister, Pall Halsson, in the middle of the sixteenth century, and there is, we are told, nothing to be complained of in it on the score of infidelity. The original, however, was mangled in the same century by another Lutheran, Arngrim Jonsson, who thought it well to make the old Catholic bard sing as he himself supposed he ought to have sung, instead of as he actually had sung. When, in the last half of the last century, the Ecclesiastical History of Iceland was written by Finn Jonsson, a Lutheran Prelate, he inserted in his work the text as he found it in the original, as well as the Latin translation. In 1870 M. Eirik Magnusson printed a new edition, after a manuscript preserved in the British Museum, and another Latin translation was published at Copenhagen in 1858 by the Prefect Apostolic of the North Pole. The original took hold of the popular heart in Iceland, and this fulfilled the intention of its composer, who wished to see it supplant the old songs

of the Eddas, which breathed little but slaughter and bloodshed and the deadliest feuds. It had also a further effect on the people, among whom it was preserved by memory and constantly repeated by heart, day by day or week by week, almost as if it had been a kind of Psalter. Thus it held its place in their memories at the time of the forcible introduction of Lutheranism into Iceland, after the so-called Reformation, and thus it preserved, as Father Philpin tells us, the traditions of piety to the Blessed Virgin in the cottage homes of the people.

Controversy has laid hold of the name of the author, Eystein Asgrimsson, but Father Philpin seems to us to clear up the cloud in which other writers have tried to involve him. His life was stormy. We hear of him first as an Augustinian canon in a monastery, the abbot of which had to take to flight after a quarrel with some of his monks, and in consequence of this affair Eystein and others had to appear before the Bishop, who sentenced him to imprisonment. He retired after the term of his punishment was passed to another monastery, that of Helgafell. On the death of the Bishop he was chosen Vicar Capitular of the diocese of Skalholt, of which he was the administrator during the great plague of 1349. The new Bishop made him his secretary and confidential friend, and he took part in some dissensions between the clergy and the Governor in 1353. We then find him in Norway for three years, after which he is sent back to Iceland as Visitor by the Metropolitan, in virtue of instructions from the Holy See. Here he gets into trouble again with his former friend the Bishop, who was perhaps not entirely pleased at having a Visitor sent to look after him. After excommunicating the Legate, the Bishop took him back again into his confidence, and made him administrator of a part of his diocese. Eystein soon returned to Norway, or rather he tried to return, but only succeeded in reaching it after having been ship-

wrecked on the coast of Heligoland. He died in 1361, in the monastery of Elgisetr. It is easy to see that such a career as this gives great opportunities for the imagination to work upon, and, as the Annals of Iceland are not of the purest at this time, a great deal has been founded by Protestants on the simple facts just now stated. But after all there seems no reason at all for thinking that this good Skald, so to call him, was more than a victim of circumstances in the troubles which marked his career. What is quite certain is that his poem, as far as we can judge of it from the translations before us, is not only of very considerable merit as a literary work, but is heartily and soundly Catholic, as might be expected, and it is particularly conspicuous for its tender piety towards the Blessed Mother God. It is, in fact, a history of Redemption in a hundred stanzas of eight lines each—exactly the kind of poem which would be valuable in preserving the truths of the Creed in the minds of a people so fond of similar poetry as the Icelanders.

## SOME NOTES ON OUR CATHOLIC MISSIONS.

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### PART THE SEVENTH.

A NOTABLE result of the African explorations of the last twenty years has been to show that, although the continent contains vast tracts of uninhabited or thinly-peopled deserts, there are other regions of the interior which are as thickly populated as many European countries. This fact, coupled with that of the great extent of Africa, has led men of science to make their estimates of the population of the "Dark Continent" much higher than those commonly accepted only a few years ago. It is now generally taken to be something over two hundred millions,\* and we may be tolerably sure that if this estimate errs at all seriously, it is by defect, and not by excess. Now taking this as an approximate estimate, we may try to get a general idea of the extent of the Pagan population of Africa. First of all it is believed that about a third of Africa is Mohammedan—this would give us about seventy millions of Mohammedans. There are about 300,000 Jews in Abyssinia, Egypt, Tripoli, and Morocco. As for the Christians, the main body are the schismatics of Egypt and Nubia (Copts), and those of Abyssinia. All these taken together have been estimated at six millions—very likely an exaggeration—but in default of any better data, we may take it for the purpose of this rough calculation. The Catholics are about 450,000, including the French colonists of Algeria,—the Protestants (chiefly in the South African

\* Behm and Wagner (*Die Bevölkerung der Erde*, 1880) estimate the population of Africa at 205,679,000.

colonies, number between three and four thousand.\* If we add these numbers together and deduct them from the received estimate of the total population of Africa, we shall have an estimate of the probable extent of the Pagan population of Western, Southern, and Central Africa. Our numbers stand thus:

Christians—Catholics ..	about 450,000	}	6,800,000
Schismatics ..	6,000,000		
Protestants ..	350,000		
Jews ..	..	..	300,000
Mohammedans ..	..	..	70,000,000
<hr/>			
Non-Pagan population ..	..	..	77,100,000
Pagans of Africa ..	..	..	128,500,000
<hr/>			
Total population (Behm and Wagner) ..	..	..	205,600,000

These Pagan peoples of Africa, one hundred and twenty millions of souls, if not more, occupy the greater part of the continent, portions of the Southern Soudan, most of the country of the Niger and the West Coast, and nearly all the great wedge-shaped mass that forms the southern half of Africa. On the North the Mohammedans are gradually spreading the creed of Islam far into the land of the Niger and the great lakes of the Nile. On the South, conquering and colonizing white races are pressing them gradually backwards, killing the game, and occupying the land, a native war marking from time to time a new stage in the progress of the change. What is Christendom doing for these millions of men? Protestant missionaries are at work wherever there is a British colony to serve as a basis of operations, and have on some points pushed far into the interior. In many instances they have unfortunately preoccupied what would otherwise be excellent fields of work for our own missions; so that the Catholic missionary

\* In these estimates we do not include the Catholics of the islands (Cape de Verde, Madeira, Canaries, &c.), and the Protestants of Madagascar—these would add some hundreds of thousands to the estimate of both Catholics and Protestants.

has to contend with the obstacle that so often stands in his way in Asia, the preaching of a rival Gospel, which too often makes the heathen a mere sceptic, where otherwise he would be a disciple. But we have not here to discuss the action of the Protestant missions in Africa. What are our own missionaries attempting and doing? that is the question we have to answer.

We have already given an outline of the work of the missions in the Mohammedan north. For the purpose of our rapid survey of the missions of the rest of Africa, we shall divide these missions into four groups, namely: (1) Eastern Africa, (2) Southern Africa, (3) Central Africa, and (4) Western Africa. The first of these divisions will include Abyssinia, the Galla country, and the East Coast, down to near the mouth of the Zambesi; the second, the Cape colonies, the South African republics, and Namaqualand; the third, the country of the Zambesi and the upper course of the Congo; the fourth, the various European colonies on the West Coast, from the Congo to the Senegal, with the adjacent native states. The division is simply made for clearness' sake, and does not pretend to be a very scientific one. We proceed to give some statistics of each of these four divisions, adding to each of our tables some details on the missions to which it refers, and concluding with some general notes on the special difficulties and the prospects of the African missions.

#### (1) MISSIONS OF EASTERN AFRICA.

Missions.	Date.	Worked by—	Catholics.	Bishops.	Priests.	Churches.	Schools.
Abyssinia, V. . .	1846	Lazarists . . .	8,000	1	—	5	Stations
Gallas, V. . .	1846	Capuchins . . .	22,500	1	22	12	5
Zanguebar, P. . .	1862	Cong. du S. Esprit.	1,500		17	6	4
<b>Total</b> . .	..	.. ..	32,000	2	39	23	9

The first of these missions is at work amongst the Abyssinian schismatics; the second among tribes which are partly schismatic and partly Mohammedan; the third in countries which are partly Mohammedan, partly Pagan. If our division of the subject were meant to have been more strictly scientific, all these missions might have been dealt with in our last article. They lie in a kind of debateable ground, so we have placed them here, classing them rather with the missions of South and Central Africa, than with those of the Mediterranean coast and the lower Nile.

The modern mission of the Gallas, and to a great extent that of Abyssinia also, are the outcome of the energetic zeal of one man, the Capuchin Bishop, Mgr. Massaja. Since the foundation of his Vicariate in 1846, his whole life was devoted to the Galla tribes of Southern Abyssinia and the neighbouring districts. Repeatedly driven into exile, he always found his way back again, he established Christian settlements, and trained up and ordained native priests. He had won the friendship and protection of Menelik, the King of Shoa, and the mission was in a most prosperous state when in 1878 King Johannes of Abyssinia invaded Shoa, made Menelik his vassal, and proclaimed that now that the old Empire of Abyssinia was restored, it should be of one faith, as well as under one temporal head. In 1879 Mgr. Touvier, the Lazarist Bishop, received orders to withdraw his mission from North Abyssinia, and its property at Gondar was confiscated. At the same time Mgr. Massaja and his condjutor, Mgr. Taurin, were exiled from Shoa, Menelik being forced to yield in this point to his conqueror. For Massaja it was *his thirteenth exile*, and his last; he died in exile, but not before he had arranged with Mgr. Taurin a new plan of operations. The great point was to keep up communication from Aden with the Galla tribes without traversing Abyssinian territory. For this purpose Berbera, an Egyptian port on the

shores of the Strait of Bab-el-Mandeb, was occupied, and Mgr. Taurin was able to open communications with the Christian districts by means of a caravan route across the Somali country. This forced change in the plans of the mission led in fact to the opening up of a new field of labour among the Somalis. In 1881, the Galla mission was again at work, and at the same time the influence of the schismatic chiefs in Abyssinia over Johannes seems to have become less, for Mgr. Touvier was able to resume the work of the mission, and wrote to the Society of the Propagation of the Faith: "God, Who holds in His hands the hearts of kings, has inclined towards us the heart of our fanatical Sovereign: irritated against our persecutors, he has now ordered our property and our liberty to be restored to us." The crisis was over, but the history of these Abyssinian missions is one of repeated exiles—it would be sanguine to hope that this closes the series. But still the labours of the last thirty years have left the solid result that Abyssinia possesses the nucleus of a Church in communion with Rome, in the 8,000 Christians of the north, and the 22,000 Christians of the south, and of the Galla Country, with their native priests, besides the two bishops and the European missionaries.\* A few years of peace would work great things for both these missions.

Until 1859 there was no Catholic mission on the east coast from the Galla country to Mozambique, a distance of some 2,000 miles; but in that year the first steps were taken to founding the Mission of Zanguebar, which was erected into a prefecture in 1862, and entrusted to the Congregation des Pères du S. Esprit. It is one of the six missions belonging to this Congregation, a society of priests founded some forty years ago by a converted Jew

\* The great mass of the Gallas are Mohammedans—but there are about 12,000 schismatics. The result of Massaja's labours may be put thus: of the Christians of Shoa and the Galla country, two-thirds are in union with Rome, and the schismatics are now in a minority.

of Alsace, now known as the Ven. F. Liebermann, for the cause of his beatification has been introduced at Rome. He was led by God in a wonderful way to establish his Congregation for the spiritual work of the African missions. Their labours have been blessed with solid success, and they hold to the missions of Africa much the same position that the *Congrégation des Missions Etrangères* holds to those of Eastern Asia. It is interesting to note that among the *Pères de St. Esprit* there are several excellent native priests, and other natives are pursuing their studies for the priesthood in Europe.

The present mission was organized in 1863, by Père Horner (whose name will be familiar to all readers of Commander Cameron's *Across Africa*). He began by founding an orphanage of Zanzibar. In 1868 the work had so far advanced that he was able to establish the little Christian colony of Our Lady of Bagamoyo, near Zanzibar, to which the orphanage was transferred. At Bagamoyo he organized workshops and a model farm, his maxim being that the missionary must teach the negro to work in a Christian spirit, if he would have any hold upon him. There is now at Bagamoyo a Christian village of 70 or 80 families, a convent, orphanage, and the house of missionaries, the whole surrounded by plantations of palms and fruit trees. Sir Bartle Frere has spoken of it as a model to be followed by all who would Christianize Africa, and Commander Cameron, who made Bagamoyo the starting-point of his march across Africa, speaks of the mission in terms of the highest praise.\* While this work was in progress at Bagamoyo, expeditions were made into the interior, and a second station (the first in

\* After describing a visit to the mission-station, he says: "The Fathers seemed to be labouring hard and doing a good work both by precept and example, and amidst their many difficulties are cheerful and confident, and I have no doubt their efforts will tend much towards the civilization of this part of Africa" (*Across Africa*, vol. i. pp. 13, 14).

the interior), dedicated to the Sacred Heart, was founded at Mhonda. The plan of the Fathers is, as soon as a new station is occupied to establish near the mission-house some native Christians from the little colony at Bagamoyo, so that each mission-station is organized as the nucleus of a future Christian village. The mission now possesses besides its establishments at Zanzibar and Bagamoyo the inland stations of Mhonda, Manderu, and Mpouampoua.

The district of the mission of Zanguebar extends southward along the coast as far as the Portuguese territories of Mozambique and the Lower Zambesi. These districts are assigned to the Zambesi mission; we shall therefore speak of them in connection with the Central African missions. Passing over the Portuguese colonies, we come to the British colonies and protected territories of South Africa.

## (2) MISSIONS OF SOUTH AFRICA.

Mission.	Date.	Worked by—	Catholics.	Bishops.	Priests.	Churches.	Schools.
Natal V. . . .	1850	Oblates of Mary, Capuchins, and Missioners of Issoudun . . . .	6,500	1	20	16	17
Cape, East District, V. . . .	1847	Secular Priests and S.J. . . . .	5,500	1	26	13	11
Cape, Central District, P. . . .	1874	Secular Priests . . . .	4,850	1	23	9	5
Cape, West District, V. (and St. Helena) . . . .	1837	Secular Priests . . . .					
Kimbebasia, P. . . .	1879	Pères du S. Esprit . . . .	1,000	—	8	4	21
		Total....	17,850	3	77	42	56

In Natal and the three districts of the Cape, the Catholics are chiefly Irish colonists, and the missions are to a great extent charged with the care of them, rather than with direct work for the heathen. But

although the ground here was so largely pre-occupied by the Protestant missions, something has been done by the Catholics for the Kafirs, Zulus, and Basutos in the colony and on its borders. Some of the Catholic missions established in Basutoland have been very successful, considering the character of the people among whom they labour. The station of Roma has in a few years gathered together a little congregation of some 700 Catholics.\* In the neighbouring vicariate of the eastern district of Cape Colony, the Jesuit College at Grahams-town has been the starting-point of the mission of the Zambesi. On the west coast, immediately to the north of Cape Colony, we come to the mission of Cimbebasia, begun by the Pères du S. Esprit in 1879. Cimbebasia† is the name given on many foreign maps to the coast districts lying between Cape Colony and the Portuguese possessions on the west coast (Benguela, Angola, &c.). These districts are marked on English maps as Damara-land and Great Namaqualand, and are inhabited by Hottentots, Bushmen, and Kafirs. The Portuguese Government (which has lately been generously encouraging the African missions) has given this mission a great tract of land in the south of its own colony of Benguela. Here the permanent base of operations of the mission is established, as from this point the districts confided to

\* Father Deltour, O.M.I., writes from Roma, December 1, 1879: "The Kafir is a peculiar creature. A mere nothing suffices to cast him down, and the merest trifle can raise him up again. . . . A Kafir must needs do more than a European to keep himself in the right way. He must go to confession, pray and communicate frequently. Consequently, we do not consider any person a good Christian who does not attend public prayers: on Sundays and go to Communion every month. Now, thank God, the great majority do this: several even confess every fortnight: and on Sundays some of the congregation, men and women, approach the Holy Table. Finally, the principal feasts of the year are observed with piety and solemnity" (*Annals*, September, 1880).

† It appears to be a Latinized form of the name of a native state on this coast, which, like that of Monomotapa on the west coast, was reported by the first Portuguese navigators to be a powerful African empire.

it are more easily accessible than from Cape Colony. The mission already numbers a thousand Catholics, but unfortunately, here, as elsewhere in South Africa, the superiority of the Protestants in material resources has enabled them to preoccupy some of the best points for mission-stations.

It was in order to prevent the work of the Catholic missions in the centre of Africa from being thus forestalled and obstructed by the Protestant mission societies that the Propaganda resolved in 1878 to occupy at once, at whatever cost, advanced posts in the interior, on the Great Lakes of the Nile, the Upper Congo, and the Zambesi. African exploration had been pushed so far, that all the main routes into these vast countries had been mapped out, and in Europe men of science and men of business were uniting to establish stations in the centre of Africa, which were to be at once the means of completing the exploration of the country and developing a trade with Europe. It was resolved by the Propaganda that Catholic missionaries should not be less enterprising than the promoters of the new half-scientific trading-posts on the Congo and the Central Lakes, and accordingly in 1878 the Propaganda assigned all that part of Central Africa, that was yet unoccupied by the missions, to Cardinal de Lavigerie's "Algerian Missioners" and to the Society of Jesus.

### (3) MISSIONS OF CENTRAL AFRICA.

Mission.	Date.	Worked by—	Bishop.	Priests.
Equatorial Africa (Nyanza, Tanganika, Upper Congo, North and South), V.	1878	Miss. of Algiers.	1	22
Zambesi, P.	1878	Jesuits	—	11*

\* This does not include priests belonging to the mission who are in the College at Grahamstown or employed in Cape Colony.

The mission of Equatorial Africa occupies all the centre of Africa from about 10° north of the equator to the same distance south—a region more than a thousand miles wide, and including all the upper valley of the Congo and the lakes that form the head-waters of the Nile. It is divided into four pro-vicariates—Nyanza, Tanganika, the North Upper Congo, and South Upper Congo, destined to be erected into independent vicariates later on. Already stations have been occupied on Lakes Nyanza and Tanganika, some adult converts received into the Church, and some children gathered together to form the nucleus of future orphanages, these children being mostly ransomed from the slave dealers. For these missions the communication with the coast is by the Zanzibar route.\* On the east coast another mission has pushed up to Congo, and occupied a first station at Stanley Pool.

The Zambesi Mission occupies the country between these missions and the English Colonies—extending from Lake Bangweolo southward to the Limpopo River. It is divided into two districts, that of the Lower Zambesi, with stations at Quilimane on the coast, where the foundation of a college has been begun, and Tete and Mopea in the interior; and the district of the Upper Zambesi, with stations at Tati, Gubuluwayo, and Penda-ma-Tenga among the Amandabeles, and with prospect of another being founded among the Barotses, north of the Zambesi. Eleven priests, besides lay-brothers, occupy those stations; but besides these the mission has a College at Grahamstown, and will soon have a Seminary organized at Dunbrody, near Port Elizabeth. Little has as yet been accomplished on the Upper Zambesi, but there have been a number of negro converts baptised on the lower river, and something has been done also among the Portuguese. So far the mission is still in the period

\* On this route three of the missionaries were massacred by the natives in 1881.

of difficult beginnings, but it has secured its position in the interior, and much experience has been gained of the people and the methods of working among them, though it is true this experience has been bought, as it always must be bought in a new African mission, by the sacrifice of the lives of many devoted men ; but such sacrifices are never made in vain, and the missionary, like the soldier, must never hesitate to give his own life to prepare the way for comrades that follow after him in the same enterprise.

Turning to the missions of the West Coast, we find seven vicariates and prefectures, with stations dotted along some 3,000 miles of the coast, from the Portuguese possessions on the Lower Congo to the French colony of Senegambia.

#### (4) MISSIONS OF WESTERN AFRICA.

Mission.	Date.	Worked by—	Catholics.	Bishops.	Priests.	Churches.	Schools.
Lower Congo, P. . .	1865	} Congrégation du S. Es- prit . . . }	700	—	11	6	5
The Two Guineas (Gaboon), V. . .	1844		3,200	1	11	6	10
The Slave Coast (Lagos, Daho- mey, &c.) V. . .	1860	} African Mis- sioners of Lyons . . }	8,500	—	14	10	15
Gold and Ivory Coast, P. . .	1880		—	—	3	1	1
Sierra Leone, V. .	1858	} Congrégation du S. Es- prit . . . }	1,250	—	8	4	3
Senegambia, V. . .	1861		10,000	1	21	12	11
Senegal, P. . .	1866						
		Totals . .	23,650	2	68	39	45

Besides these seventy missionaries, there is a Portuguese bishop and some secular priests in the colony of Angola ; another bishop, with Portuguese seculars, is in charge of about 10,000 Catholics at the island of San

Thomé; and there are Spanish secular priests at Fernando Po. The Pères du S. Esprit in the vicariate of the Lower Congo, are working in a country which in the sixteenth and seventeenth centuries was won all but entirely to the Church, so that its kings for a hundred years professed the Catholic faith, and from 1554 to 1626 eight bishops in succession ruled the flourishing church of Congo. But after the death of the last of these in 1648, the Portuguese kings began to neglect the mission, and, left without priests from Europe, it gradually fell into decay. To this day, in many parts of the mission, the ruined churches remain as sad monuments of this loss of a whole African nation to the Church. Some of the tribes still keep up the arts of reading and writing, first taught them by the old missionaries, and preserve some fragments of Christian doctrine. But in some cases it would appear that little isolated communities have clung as best they could to the Christian faith. In 1862 Marshall wrote of the district of the Congo in his work on *Christian Missions* :

We learn from Proyard, that when some missionaries visited the interior towards the close of the eighteenth century, they found a province (Sogno) in which, after their long abandonment, "the people still continued Christians and publicly professed the faith and their horror of idolatry," and were accustomed to offer prayers to God to send them a missionary (vol. ii. p. 373).

Sixteen years after this was written, and a hundred years after the exploration to which it refers, this Christian village in Sogno was re-discovered by Père Carrie, of the Pères du S. Esprit. There was the church in perfect order, with rich altar plate of the seventeenth century in the presses of the sacristy, the whole in charge of an old man appointed by the village as its custodian. The people still preserved and made use of the prayers and hymns taught to their ancestors, and the missionary was

able to baptise at once 131 people.\* The long persevering prayer of generations had been heard, and Sogno saw its mission restored—a touching link between the past and the present of the African missions. May we not say, too, that such perseverance and fidelity in a negro people is a pledge of hope for the future?

North of the mission of the Congo lies that known as the Two Guineas, having for its field of labour the coast and the adjacent countries to the south and to the west of the point where the coast-line of Africa bends round towards the Gold Coast. It was the earliest of the modern missions of Africa, and yet it is only forty years old. Its founder and first Bishop was Dr. Barron, who came to Gaboon in 1844; of the seven priests who accompanied him, six were dead before the end of the year, and for the first five years the loss of life in the mission was terrible. Later on it passed into the hands of the Pères du S. Esprit, who have been very successful. The King or chief of a whole province to the north of Gaboon, Felix Idandé, is a zealous Catholic. In the absence of the missionaries he often acts as a catechist for the people, and all his children are in the schools of the mission. So far the work has been chiefly done upon the coast: there appear now to be good prospects of its extension into the interior, especially as among the Pères du S. Esprit there are native priests, who can live and work in districts where the white missionaries would lose half their number in a year.

The missions of Lagos, Dahomey, and the Gold Coast, are under the care of another of those societies specially destined for the evangelization of Africa, which God has raised up in our day. This is the Society of African Missioners of Lyons. It possesses two Colleges in France, and a third missionary College at Cork. As yet it has not been strong enough to do more than occupy severa

\* The *Annals of the Propagation of the Faith* for September, 1877, contain a full account of the re-discovery of the Christians of Sogno.

coast stations; but our table shows that it has some 8,000 Christians under its charge (mostly natives), and its missionaries have already made excursions to Dahomey and Coomassie, with a view to establishing themselves in the interior. These missions lie in that region of Africa where human sacrifice is practised on the largest scale, and the letters of the missionaries give a terrible impression of the reckless waste of life that goes on unchecked year after year, in obedience to the savage laws of ancestor worship in the negro kingdoms of the West Coast.

In Sierra Leone and the French colonies we see again the Pères du S. Esprit in charge of flourishing missions. And so we find ourselves on the frontier of Morocco, having completed our survey of the missions along the coast of Africa. The island of Madeira, the Canaries, Azores, and Cape de Verde Islands, are usually counted as belonging to Africa. We do not include them in our survey because they are no longer missionary countries. Their population amounts to some hundreds of thousands—all returned as Catholics. Of Madagascar we shall speak in connection with the missions of the Indian Ocean and the Pacific.

With regard to the actual results of Catholic mission work in Africa, it must be remembered that the reorganization of the African missions did not begin until 1844, only forty years ago, and that most of the missions have not yet been twenty years established. We are still in the period of beginnings, and this with a work begun under very special difficulties. Considering this we may say that considerable results have been already obtained. A chain of mission stations has been established on every coast of Africa. The explorations of the interior during the last few years have been followed by the founding of Catholic missions on the head-waters of the Nile, and the upper course of the Congo and the Zambesi. Some thousands of negro converts have been gathered together in the various missions. In some of

them little Christian villages have been established, to fulfil the same end as the Paraguayan Reductions, the civilization as well as the conversion of the natives. But what is most important of all, it has been found possible to form the despised negro into the zealous Christian priest. This fact has a twofold significance. First it is an answer to those who speak as if the negro race were incapable of anything more than the mere rudiments of Christian teaching, if indeed really capable of that. And secondly it is a pledge of future success, for the hope of the general conversion of Africa, more than of any other country, must lie in the formation of a native clergy. Its climate is in many districts so fatal to Europeans that in these a mission can only hold its ground at the cost of many lives,\* if entirely composed of missionaries from Europe. There is good hope too that it may be possible to reinforce the African mission later on with negro priests, catechists, and nuns formed among the coloured population in America. It was with this hope in view that the founder of the Missionary College at Millhill sent the first band of the missionaries of St. Joseph to labour among the negroes of the United States.†

We have said something of the special difficulties of the African missions. Many of them will doubtless be diminished as time goes on. The inland slave trade, which is the great scourge of Equatorial Africa will, we may hope, be each year confined within narrower limits. Until this is done several districts of the interior are

\* It is right to add that even in unhealthy districts the mortality among the whites can be greatly diminished by the careful selection of sites for mission stations, and by the systematic use of sanitary precautions. Some places have got a bad reputation in the sanitary point of view through the imprudence of new comers, and the mortality among sailors and the trading class, who are too ignorant and reckless to take proper precautions.

† This idea was developed by Cardinal Manning in his sermon on the Negro Mission preached at Mill Hill in 1871 (See *Sermons on Ecclesiastical Subjects*, vol ii.). Dr. Vaughan dwells upon it at some length in his article on the "Evangelization of Africa," *Dublin Review*, Jan, 1879.

practically closed to the missions. Another great obstacle is the difficulty of communication, for the great rivers as they descend from a central plateau are full of falls and rapids, and land transport is costly, for as there is no money in Central Africa, and every necessary expense must be met by barter, the missions have to depend for their supplies on waggon trains in the south, and caravans of negro porters in districts where the tsetse-fly makes the use of draught animals impossible. A further difficulty arises from the fact that in the north the Mohammedan, and in the south the Protestant missionaries, have preoccupied much of the ground. On the other hand there are certain advantages. The white man is everywhere respected, and communication with the various tribes is facilitated by the fact that from the equatorial regions to the Cape nearly all of them speak closely allied dialects, sprung from a common stock. Fetichism itself is only a minor obstacle to the preacher of the truth, for after all it is chiefly a system of superstitious safeguards against witchcraft and misfortunes, and the missionary can promise to his neophytes that if they abandon their fetiches God will be Himself their protector. The Catholic missionary can deal with fetichism as the old missionaries of Northern Europe dealt with sorcery and kindred superstitions. But fetichism is only the outer portion of the negro's religion. He has always a fixed belief in a future life, and a tendency to a more or less clear monotheistic belief; he believes in a single God where he does not believe in a Supreme God, as Livingston himself has testified.\* All this tells in favour of the missionary's efforts to lead him to the truth.

\* M. Reville, in his recent work on the religions of the uncivilized races, (*Les Religions des Peuples Non-civilisés*, Paris, 1883), insists that there has been much exaggeration as to the monotheism of negro religions—which is very possible. But even he admits that monotheistic tendencies are to be found in these religions, and points to them as a partial explanation of the rapid spread of Mohammedanism in Africa.

We may well hope that there is a great future in store for the missions of Africa. Certainly in the fact that the same years that have seen the reopening of the interior of Africa to European science and trade, have witnessed also the rise of new religious institutes destined to carry the light of the Gospel into these dark lands, we have some ground to hope that in the decrees of Providence the day of Africa's regeneration is at hand.

A. H. A.

## NOTE TO THE ARTICLE ON CHILDREN'S BOOKS.

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IN reference to the remarks made, in our last issue, on the subject of Children's Books, we have received a letter from Messrs. Griffith and Farran, the publishers of the series called *Taking Tales*, one of which was made the subject of criticism in our remarks. Messrs. Griffith and Farran write as follows :

It is unfortunately true that the late Mr. — had a very strong prejudice against Roman Catholics, and it is also unfortunate that he allowed it to be seen in the series in question. But the books referred to were published eighteen years ago.

Our modern policy, which has been in force for at least the last ten years, is, that no book for children which bears our imprint shall contain anything which should in any way disqualify it for being introduced into any family of any religious belief whatever.

We hold that children's story-books should not be used as propaganda of any form of religious belief, unless of course they are avowedly issued as such, and it is, as we have said, our endeavour to keep out of our story-books for Rewards and Prizes, and for children's reading, anything approaching to that kind of thing.

Messrs. Griffith and Farran add, as a proof that their story-books are thoroughly suited for Catholics, the fact that several books of the kind published by them have been approved of as prizes for Sunday-Schools by some high ecclesiastical authorities in the United States.

It is but fair to these gentlemen to lay their statement before our readers. The book on which our criticism was founded was bought, quite recently, by a Catholic lady for her school, and is therefore still in circulation. We are very glad that our remarks have elicited the disclaimer which we now print from Messrs. Griffith and Farran, and we do not at present, enter on the question, whether the entirely colourless character of books from which all definite religious teaching, as such, is altogether excluded, may or may not make them at least only second-best in kind for the use of Catholic children.

## NOTE TO THE ARTICLE, "A BOURBON PRINCESS IN INDIA."

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A CORRESPONDENT has kindly sent us some further details in regard to the good Christian lady mentioned in our last number, under the title given above. It appears that in the course of the autumn of 1882 the Catholics of Bhopal had to mourn the loss of their great benefactress. In the *Missions Catholiques* of May, 1883, the priest in charge of the mission of Bhopal writes to his Bishop, saying that in the September of 1882 the mission had been deprived of its best support in her person. Our correspondent refers to the well-known work of M. Rousselet, "*l'Inde des Rajahs*," where mention is made of this well-known lady. It is there said that she filled in the State of Bhopal the first place after the Begum. No tie of relationship, according to M. Rousselet, connected her with the great family whose name she bore. Her husband, he tells us, was the great-great-grandson of an unknown Frenchman, who had emigrated to the Court of the great Akbar about 1559, and had there succeeded in gaining, by his intelligence and good manners, the favour of the Emperor of Delhi. We are not told how it was that this worthy adventurer got to be known by the name of the royal family of France.

The *Indo-European Correspondence* of the 3rd of August mentions the name of Madame Doolan—she was best known by that name to Europeans. "The large fortune of this lady," it tells us, "was entirely employed in good works. Every month more than five thousand poor received succour from her charity. An immense concourse of people followed her funeral, showing marks of

the most profound grief, and of the attachment which she had inspired in all classes of society. She had been brought up in the midst of Mussulmans, and her habits of life were like theirs. She took her position in the Mahometan society of the capital. But in all that concerned her religion, she never made any change in her manners or conduct. During the twelve years for which Bhopal was deprived of missionaries, she herself instructed the Christians, and copied out for them the Catechism with her own hands. She often received letters, soliciting her to join the schism, and repudiate the authority of the priests sent by Propaganda, but she always answered, 'Where the Pope is, there is Jesus Christ.' We owe to her the new church and school of Bhopal. Notwithstanding her advanced age and her infirmities, she fulfilled her religious duties with exemplary regularity. At last, prepared by the reception of all the sacraments, this generous soul departed, to receive in Heaven the reward of her benefactions. Her body was laid beneath the pavement of the fine church which she had caused to be built. Christians, Hindus, and Mussulmans alike brought to her grave the tribute of their common regrets and respect."

We may hope that the prayers of the thousands of poor, which this good lady had won for herself by her many charitable deeds, may have helped her speedily to the enjoyment of the rewards of Heaven. Her example cannot have been lost on the high society in which she moved, and the church which she founded will remain, we trust, for many generations, a witness to her constancy in her faith, and to the large-hearted charity which she learnt from her religion. *Requiescat in pace!*

## THE APOSTLESHIP OF PRAYER.

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### NOTICE.

ON the 20th of January, our Our Holy Father Pope Leo the Thirteenth received in private audience his Eminence Cardinal Ferrieri, Prefect of the Sacred Congregation of Bishops and Regulars. His Eminence came in the name of the Congregation to propose to His Holiness the name of the new Director-General of the Apostleship of Prayer, designated by the Father General of the Society of Jesus, according to Art. vi. of the Statutes. His Holiness deigned to receive with marked interest and kindness the communication made to him by the Cardinal, and was pleased to approve and confirm by his Apostolic authority the nomination of the Reverend Father Emile Régnauld, S.J., as Director-General of the Holy League of the Sacred Heart.

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### INTENTION FOR MARCH.

#### *The League of the Sacred Heart.*

OUR Associates will well understand and sympathize with the feeling which prompts us, while the impression of the death of Father Ramière is still fresh in the minds of all, to choose for the intention of the month the work itself, to which he consecrated his life. Strong and flourishing as the League is in the excellence of its organization and the extent of its holy influence, through the Divine blessing which has been poured out upon his labours, it is, nevertheless, befitting that we join our prayers for its preservation and progress in the hour when its founder has been taken away. Father Ramière never thought of the Apostleship as his own work, but as our Lord's, and often used to say that its full development, the full measure of good which it was destined to do for souls and for the Sacred Heart, would not be seen while he lived; and if this thought of his was true, how shall that full measure be accomplished except through our prayers. Let our united petitions, then, go up to the all-

loving Heart in Heaven, that the Apostleship of Prayer may bring to It many lovers, who shall love, "not in word and in tongue, but in deed and in truth." \*

For this is the one end of the Apostleship of Prayer, to make men know, and to make men correspond to, the love which the Heart of Jesus bears them; to make them "able to comprehend what is the breadth and length and height and depth" † of the charity of Christ; to induce them by slow but efficacious degrees so to clothe themselves with His spirit that they may come at last to think of His interest before themselves, and to seek His glory as eagerly as before they had been accustomed to seek their own; a league of souls wide as the Church herself, whose members, of every age, nation, climate, and condition, should in all their varied labours be *intent upon this one thing*: to second the efforts of Jesus Christ in the world—this was the idea which Father Ramière proposed to himself when he founded the Apostleship of Prayer.

His work has had a marvellous success, and through its means many millions of people daily correspond to the love of the Sacred Heart, by the morning offering which they make of their work and sufferings for the intentions for which our Lord is pleading on the altar: nor is this offering perseveringly made without an immense effect upon the dispositions of those who make it.

In its beginnings in 1845, at the foot of the altar of Notre Dame du Puy, it was but a small local work, and such it remained until 1861, when the publication of *THE MESSENGER OF THE SACRED HEART* began. But in 1867 it had already justified the words of Leo the Thirteenth, then Archbishop of Perugia: "What proves to me," he said, "how pleasing to our Lord is this Association of prayer and zeal, is not only the abundance of its fruit, *but its vast and rapid extension.*" And it has not cease to grow since the day those words were said. Let the figures tell their own story. In 1873, 19,644 parishes and convents had been affiliated to the League in Europe alone, to which must be added 48 in Asia, 89 in Africa, 750 in America, and 43 in Australia and the Pacific islands.

\* 1 St. John iii. 18.

† Ephes. iii. 18.

In August, 1878, the total number of affiliations reached 31,889, in June, 1882, they had mounted to 32,582, and last September there were no less than 35,606 established centres of the work; of the total number of Associates it is obviously impossible to speak so accurately, but we know it to exceed thirteen millions.

Members of the Apostleship will naturally and eagerly inquire: And what is *our* share in this great development? Alas! hitherto, it must be answered, a very small one; in our tiny corner of the Church the affiliated centres of the work have never yet exceeded 280, of which, to judge by the intentions which reach the Central-Director each month, which is not a very adequate test, about 150 are still in life. The work of bringing home to the hearts of the poor the devotion of the Sacred Heart is still to be accomplished in Great Britain. We have indeed everything to pray for; yet let it not be supposed that no progress is being made amongst ourselves, since during the last two years *more than twenty-eight thousand* souls have been enrolled in the League.

What is even more important: Isaias bewailed in Israel: *Multiplicasti gentem et non magnificasti letitiam*—"Thou hast multiplied the nation and Thou has not increased the joy." \* "Adorers in spirit and in truth" alone can satisfy the desires of the Sacred Heart, "*for the Father seeketh such.*" † Our prayer must be not only that the influence of the Holy League may spread, but that all who join it may be living and true members, really animated by its spirit, and may feel that sacred thirst for our Lord's honour which it is the especial mission of the Apostleship to propagate.

#### PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee the prayers, work, and sufferings of this day for all the intentions of Thy Divine Heart.

I offer them in particular for the spread of the Apostleship of Prayer, that the work which Thou hast blessed may be blessed still more. Increase, dear Jesus, the number of those who give each day to Thee, teach them to pray, and fill them with zeal for Thy honour. Amen.

\* Isaias ix. 3.

† St. John iv. 23.

**THE APOSTLESHIP OF PRAYER.**  
**The Holy League of the Sacred Heart of Jesus**  
*For the triumph of the Church and Holy See, and the Catholic  
 regeneration of nations.*

MARCH, 1884.

I. GENERAL INTENTION: *The work of the Apostleship.*

II. PARTICULAR INTENTIONS.

1. Sat. *S. David, B.C.*—(*S. J., BB. Michael S. J. and Comp., MM.*)—Reverence for priests; 4,486 clergy.

2. SUN. *First of Lent.*—Grace to do as we would be done by; 4,928 temporal affairs.

3. Mon. *Feria.*—(*S. J., S. David, B.C.* 1st.)—Contempt of worldly ways; our dead Associates.

4. Tues. *S. Casimir, C.*—Grace to value innocence; 14,186 young people.

5. Wed. *Ember-day.—Feria.*—(*S. J., BB. Paul S. J. and Comp., MM.*)—Consideration for others; 3,309 in affliction.

6. Thurs. *Feria.*—(*S. J., Of the Blessed Sacrament.*)—Zeal for our own perfection; 3,911 vocations.

7. Fri. *Ember-day.*—THE LANCE AND NAILS OF OUR LORD.—FIRST FRIDAY OF THE MONTH.—Love to remember Christ's Passion; 7,035 acts of thanksgiving.

8. Sat. *Ember-day.—S. Felix, B.C.*—The desire of consoling the unhappy; 1,785 spiritual undertakings.

9. SUN. *Second of Lent.*—GENERAL COMMUNION OF ATONEMENT.—Love of the duties of our state; 7,522 parents.

10. Mon. *The Forty Martyrs.*—Constancy in trying to do good; 9,848 graces of perseverance.

11. Tues. *S. John of God, C.*—Charity for the departed souls; 12,611 dead.

12. Wed. *S. GREGORY THE GREAT, C.P.D.,* Apostle of England.—Light to know the need of prudence; 2,198 superiors.

13. Thurs. *S. Thomas Aquinas, C.D.* (March 7.)—The spirit which does not spare self; 1,595 promoters.

14. Fri. THE WINDING SHEET OF OUR LORD.—Grace to use things instead of being slaves of them; our Directors and Promoters departed.

15. Sat. *Feria.*—(*S. J., Of the Immaculate Conception.*)—True devotion to the Sacred Heart; 10,456 various intentions.

16. SUN. *Third of Lent.*—Light to think of God's presence; 701 missions and retreats.

17. Mon. *S. PATRICK, B.C.*—Interest in the foreign missions; 594 foreign missions.

18. Tues. *S. Gabriel, Archangel.*—Grace to listen when God speaks; 10,158 interior graces.

19. Wed. *S. JOSEPH, Spouse of B.V.M.* and Patron of the Catholic Church.—The desire to be like S. Joseph; 2,853 novices and Church students.

20. Thurs. *S. Cuthbert, B.C.*—Zeal for the beauty of God's house; 2,156 parishes.

21. Fri. *S. Benedict, Ab. C.*—(*S. J., THE FIVE WOUNDS OF OUR LORD.*)—Grace to really desire holiness; 10,687 religious.

22. Sat. *S. Cyril of Jerusalem, B.C.D.*—Resolution in mortifying our appetite; 4,725 sick.

23. SUN. *Fourth of Lent.*—Zeal for Catholic education; 1,958 colleges and schools.

24. Mon. *The Five Wounds of our Lord.* 21st.—(*S. J., S. Benedict, Ab. C.* 21st.)—Love of Catholic children; 29,756 children.

25. Tues. ANNUNCIATION B.V.M.—Grace to know the things which are for our peace; 2,251 graces of reconciliation.

26. Wed. *Feria.*—Compassion for sinners; 10,656 living in sin.

27. Thurs. *Feria.*—(*S. J., Of the Blessed Sacrament.*)—Strong faith; 4,749 heretics and schismatics.

28. Fri. THE MOST PRECIOUS BLOOD.—Love of purity above life; 3,759 First Communions.

29. Sat. *Feria.*—(*S. J., Of the Immaculate Conception.*)—Grace to love rule; 4,318 communities.

30. PASSION SUNDAY.—Grace that faith may shine in family life; 6,547 families.

31. Mon. *Feria.*—(*S. J., Of S. Ignatius.*)—Gratitude for God's kindness to us; the religious orders in whose merits we share.

An Indulgence of 100 days is attached to all the Prayers and Good Works offered up for these Intentions.

Intentions sent for publication will be in time, if they come to the hands of the Central Director on the *morning of the eleventh day of the month.* All envelopes enclosing intentions to be recommended, or letters concerning the business of the Apostleship, should be marked C.D. on the address, and *should contain nothing private.* When answers are required a stamp should be enclosed.

Many of the Local Directors of the Apostleship have powers to grant admission to the Archconfraternity of the Sacred Heart also. This can always be obtained by addressing the Central Director as below, who also may impart the Apostolic and Brigettine Indulgences to the Rosaries of the Members.

For diplomas of affiliation, or those conferred on Promoters, apply, in Great Britain, to the REV. A. DIGNAM, S.J. (C.D.), Holy Cross, St. Helen's, Lancashire. In Ireland, to the REV. EDWARD MURPHY, S.J. (C.D.), St. Ignatius' Church, Galway.

Intention Sheets, either large, for Church doors, or small, for the prayer-book, the Indulged Badge of the Members, the bronze Cross, also indulgenced, of the Promoters (Zélateurs or Zélatrices), the Monthly Ticket of the three degrees of the Apostleship (containing the Fifteen Mysteries), Blank forms of Certificate of Admission, Forms also of admission to the Archconfraternity of the Sacred Heart, may be had from F. GORDON, St. Joseph's Library, 48, South Street, Grosvenor Square, W.

## THE WORK OF A BLIND APOSTLE.

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### CHAPTER VIII.

SOME FRIENDSHIPS. WARNINGS. THE LAST MASS.  
THE END.

MGR. DE SEGUR'S health gradually declined from the time of his mother's death, but his first attack of congestion of the brain, his "first warning," as he called it, was not till five years later. The interval had brought him many trials, of which his failing strength, was, perhaps, the least; the will of God had been so long and so constantly his rule and guide that he was as ready to be laid by "like a worn-out tool," as to work in the vineyard; yet, even so, the interruptions which broke in now so often upon his apostolate, the necessity of restricting his labours and of taking rest must have been a cross. These five years, too, were marked by the deaths of many most dear to him. The charity of a Roman prelate, who had obtained his leave to pay the expenses of his journey to Rome and his stay there, procured him the consolation of standing by the death-bed of one of these, the grand old soldier Mgr. Bastide, who had been struck down by paralysis of the brain. He recognized the "Gaston" whom he had loved so well, and thanked God for the joy of seeing him. We may well believe that he was allowed to receive the visit of another beloved friend, who had died some months before, and who seemed to have been sent to welcome him to Paradise. Just before he breathed his last, Mgr. Bastide suddenly regained the power of speech, his face

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lighted up, and he cried out two or three times in a strong voice, "Come, Mérode, come!" Three years later Mgr. de Ségur paid his last visit to Rome, to assist at the funeral of him who was to him Pope, father, friend, and guide. The Marquis, at this point of his biography, dwells at some length on the friendships of his brother, always an interesting page in the lives of the great and good, but over which we must not linger long. Three of his most intimate lay friends were Louis Veuillot, Auguste Nicolas, and Gounod. A few words may be given to the last of the trio. Mgr. de Ségur first met him at Rome, in Paris they soon became great friends. He delighted in Gounod's varied gifts, and used to say that besides being a great musician, the first lyrical composer of his time, a poet and a brilliant talker, he was "almost a theologian." Gounod opened his whole heart to his blind friend, his life had no secrets from him, sometimes he called him "father," sometimes "Gaston;" wherever they went, they talked long and intimately, and the conversation, however it began, was sure to get to Rome by some way or other. Even in the closing days of Mgr. de Ségur's life, when his soul was sometimes overshadowed by his bodily sufferings, Gounod was always able to brighten him up, and, as the Marquis says, to "call forth the hearty laugh of an innocent soul, that touching joyous laugh of children and of priests." This holy and beautiful friendship was an inspiration under the influence of which some of Gounod's loveliest *cantiques* were composed, as well as "Polyeucte" and the "Rédemption." A very few months before Mgr. de Ségur's death, he begged him to come once more to dine *en famille* with him, his wife and his children. "After dinner he took him into his study, which is quite a sanctuary, having at one end a splendid organ, and, for its chief ornament a beautiful head of our Lord by Franceschi. Here he played and sang to him some of the finest passages of that religious work (the "Rédemp-

tion,") the words of which (also Gounod's) are as full of inspiration as the music, and Mgr. de Ségur sat and listened, as it were, to the echoes of the heavenly strains he was soon to hear in Paradise."

Next to the friendship of Pius the Ninth, the greatest honour and one of the greatest joys of Mgr. de Ségur's life was the strong and faithful attachment of the illustrious Bishop of Poitiers, whose death preceded his own by a year. It was a great blow to him, and, notwithstanding his broken health, he undertook the journey to Poitiers to assist at the funeral of his friend, the "Hilary of the nineteenth century," as Mgr. Pie had been aptly named.

The first attack of congestion of the brain was not severe in itself, but very serious as regards the future, and he was ordered entire rest in the country; he went at once to his sister's château in Brittany, to spend the next two or three months "like a Catholic oyster," as he said, hoping at the end of that time to begin work again gradually; but henceforth his whole life was an immediate preparation for death. Like St. Francis of Sales he was continually "on the alert," but far from losing any of his cheerfulness in consequence, his gentle constant gaiety seemed only to brighten as the "perfect day" drew near. He wrote to a religious of the Assumption, who was his spiritual daughter: "It is a little warning from the door-keeper of Paradise, St. Peter, to get my packing done. Now I expect you to help me in this, like a true Sister of Charity: women, especially Sisters, understand the business better than men do. So I leave it to you, my dear Sister, and to your holy companions." He writes to Dom Gréa from Kermadio: "Here we are, the Abbé Diringer and I, in absolute solitude, on the land of Sainte-Anne-d'Auray, where it is so quiet that you can hear the flies' wings; and here we mean, please God, to remain till October, without moving, or seeing anybody, or making any visits except to the Blessed Sacrament, in

a pretty new Breton church, twenty minutes off, where there is the best curé in the world and an excellent *vicaire*: On the way there, very near to us, rests my dear mother, to whom we also pay a visit as we go or return. I hope to continue, as I have begun, to say Mass in a little impromptu chapel. We only mean to do just enough work to prevent our feeling dull, and we shall live a good deal in the open air, trying, too, to live very faithfully and calmly, from day to day, from hour to hour, as our Lord bids us do."

The quiet life in Brittany had good results, the brain was calm, the speech much clearer; and he thus announces the improvement and his hopes of doing a little work, in one of his letters: "I am much better; and when I begin, very gradually, to do some work again for souls, I shall soon see whether our dear Lord and Master means to put me on one side, like an old soldier whose time of service is up, or whether, in His goodness, He still intends to make use of me to sweep consciences, or to do washing, rough or fine, or to mend broken pots, or to act as gardener or servant of some sort, no matter what I am called or what my wages are."

Preaching was impossible, on account of his speech being still, though not seriously, affected; he heard confessions, as usual, except in the evenings, without appearing to suffer; and in the February of 1880, he celebrated two marriages in his family. So the months went on, till a second seizure occurred just after the Assumption. It was not more severe than the first, but it was another stage of the last journey. His manner of life continued as before, and he was even able to work a little every day at a book on the most striking miracles at Lourdes, in which he was intensely interested, his last tribute of devotion to the Immaculate Mother of God. On the 18th of December, he writes to the religious of whom we have just spoken: "This morning, my dear Sister, I celebrated the thirty-third anniversary of my first Mass,

and I think I did so with a deeper sense of happiness than ever. And yet, as one grows old, and feels more and more the burden of age and infirmity, devotional feelings droop and become slow and difficult. It is a condition to which I was a stranger till I had my little attack last year, and I find it very dreary and depressing. You must beg our dear Lord to enable me to profit by this share in the grace of the beginning of His Agony : "He began to grow sorrowful and to be sad."

It was on Good Friday, the 15th of April, his sixty-second birthday, that Mgr. de Ségur had a third, and more serious attack. With a submission so prompt, that it seemed to cost him nothing, he made the sacrifice of his labours for the close of Holy Week, and soon after Easter he left Paris for his second brother's house, at Méry. After a short stay he returned to the Rue du Bac ; he had invited his little incurables to come to Mass in his chapel, and on May 28, 1881, it was full of "the poor and the feeble and the blind and the lame ;" there were paralyzed children who had to be laid before the altar, and it was in the midst of these sufferers, so dear to the Sacred Heart and to his own, that this father of the poor said his last Mass. He could hardly get through it ; it was with great difficulty that he genuflected, and he often leant upon the altar to support himself in a standing posture, yet after his thanksgiving he went into the dining-room where a little feast was prepared for the children, and helped his secretary and Méthol to wait on them. Never had he been more fatherly or more bright and cheerful, and when he retired to rest he appeared much as usual, but before morning he was taken seriously ill. His doctor insisted on his being removed from the little cell which was his sleeping-chamber, and from the bed which the poorest patient in a hospital would have refused. It was, in fact, one small hard mattress laid on the top of a rough chest. After some search, an old iron bedstead was discovered in the

loft, this was moved into the *salon* and covered with a couple of borrowed mattresses, and on it he passed the ten days he had to spend on earth. There were many alternations of hope and fear before the former was quite abandoned. There was continued dullness and torpor of the brain unless he was spoken to, and then he always replied promptly and with his usual gracious sweetness. Sometimes, for hours together, he imagined himself in the confessional, and the watcher by his side would see his hand raised continually to make the sign of the Cross, and hear the broken voice whisper: "Say three Hail Marys for your penance." Once he thought he was at Lourdes, and could hardly believe it was not so; he said to his brother in the morning: "Well, they say that I have not really been at Lourdes just now, so I must believe them, but it is difficult to think it was fancy."

Everywhere, not in France only, but throughout the Catholic world, prayers, Masses and Communions were offered for his cure. For some days, only his nearest relatives were admitted to his room; and, as at his mother's death, all his brothers and sisters, except one who was on a sick bed, were in Paris. On the feast of Pentecost, the oppression of his chest increased so much that, though he was not suffering pain, it was thought well to anoint him. He consented joyfully, making all the responses himself, and repeating, again and again afterwards, "How beautiful it all is! how good it is!"

And now that those who loved him best saw clearly that it was not God's will to keep him longer with them, they felt that this deathbed of an apostle must not be regarded as an ordinary one, his countless friends and penitents must not be deprived of the last lesson he would give, the lesson of a Christian death. First, those nearest and dearest to him of the number were admitted; then came a succession of priests, the Cardinal Archbishop and his coadjutor came to thank him for his

labours in the diocese and to give him their blessing. One of his old patronage children the young Abbé Fossica, who came from Poitiers to take leave of him, had the happiness of saying Mass in the chapel and of giving the Bread of Life to his dying Father, and so the apostle of the Paris boys and of the young seminarians received the last Viaticum at the hands of one whom he had trained for the priesthood. Then, by a silent and common consent, the doors of his house were opened to all who desired to come. At one time, when the last moment was thought to be imminent and the prayers for the dying were being recited, he lay so calm and motionless that all thought he was gone, when the last "Amen" was spoken; but just then he lifted up his hands, and in a clear thrilling voice which none who heard it ever forgot, spoke one word, *Alleluia!* then, after "the cry of spiritual gladness which was the expression of his whole life," as his brother well says, he relapsed into silence and remained motionless as before. From that moment the room was never empty; and the few words he said to each in turn showed how perfectly he knew them.

Nothing disturbed or distressed him; self-forgotten, and full of charity to the last, he allowed his face or hands to be kissed with an angelic smile, making the sign of the Cross over each in turn till his failing hand refused the office. Then M. Diringer begged him to rest, but he answered: "No, no, I will go on blessing them till there is an end of me"—*Jusqu' à ma complète démolition*. One of the joys of this last day was the blessing of the Holy Father, which he received twice, from the Nuncio and from Cardinal Chigi.

Night came, and he was alone with those who were to watch by him; among these was a young doctor, M. Ingigliardi, who had a singular and touching devotion to the "blind saint." He was bending over him, moistening his lips, and whispering the most affectionate words in

his ear, when suddenly he was assailed by a strange temptation against the Faith: "What," he asked himself, "if this holy priest, after a life spent in the service of God, should not be rewarded after death, what if instead of the joys of Heaven, his lot should be annihilation?" Tortured by this involuntary doubt, he said *in his heart only*: "O Monseigneur, will you not come, after your death, to tell us that there is a Heaven and that you are there?" The silent question was answered—they were his last words—"Believe, my son. O my child, believe!" At the time, no one had the key to these words but he to whom they were addressed, and to him they have been the strength and the consolation of his life.

As dawn broke on the morning of June 9, 1881, Gaston de Ségur drew his last breath. The shadows which had so long veiled the face of the earth from his eyes had passed away for ever in the light of the everlasting day, in which they opened to see the face of the Master.

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## CHAPTER IX.

### A CHRISTIAN TRIUMPH. LAST WORDS.

DURING the four days that elapsed before the body of Mgr. de Ségur was taken to the church of St. Thomas d'Aquin, from dawn to nightfall the Rue du Bac was blocked by carriages and foot-passengers, and the room where he lay was full of visitors who after praying by the corpse, passed into the chapel and so out of the house. All was orderly and solemn; even those who came from mere curiosity left the presence of the dead with very different feelings; but they were few indeed, and the

crowds who pressed around the little iron bedstead to kiss the feet, bare, like those of the *glorioso poverello* to whose Third Order he belonged, were true mourners.

On the morning of the 13th, Masses went on in the chapel without interruption till the coffin was taken away; then the last Host was consumed and the tabernacle remained empty; in the words of the Marquis, "God and His faithful servant left the house in which they had dwelt for twenty-five years, at the same moment." The funeral procession was, as Mgr. de Ségur had enjoined, without all show or pomp of any kind; but the love and reverence of the people of Paris made it a solemn triumph, as it passed through dense crowds, bareheaded and silent, or only speaking in whispers, as in a church. And what a *cortège* it was! there seemed no end to the long lines of working men, apprentices, and poor women and children. The church was densely crowded; the Requiem was a simple Low Mass—this, too, by his own desire—but never had more touching music been heard, for Gounod had begged to play the organ during the ceremony, and the exquisite subdued strains which filled the church seemed the language of mingled sorrow, hope, and joy.

On the 16th the coffin was taken to Brittany, to its last resting-place in the churchyard of Pluneret, near Sainte-Anne-d'Auray. Mgr. de Ségur had chosen it because "it is one of the places where the dead are most prayed for," and also because his mother lay there. It had been a delight to him to plant and adorn the corner which he chose for the family burying-ground. This is described as singularly bright as well as devotional, a light railing encloses a space large enough for twelve graves, in the middle is a statue of Our Lady of Lourdes, on her right St. Francis of Assisi, on her left St. Francis of Sales. There, by his mother's side, under a simple slab and cross of the blue granite of the country, the body of Gaston de Ségur waits for the morning of the

Resurrection. On the cross are these words, "Jesus my Life and my Love," and on the stone—

AVE MARIA, GRATIA PLENA—IMMACULATA DEIPARA.

Here rests, in the peace of our Lord Jesus Christ, Louis Gaston de Ségur, priest, prelate of the Holy Roman Church, Episcopal-canon of the Chapter of Saint-Denys; in the Third Order of St. Francis, Brother Francis-Mary of the Blessed Sacrament, born in Paris, April 15, 1820; died in Paris, June 9, 1881. *In Pace*—Jesus Deus, Propitius Esto Mihi Peccatori.

And so, as his brother says, "the last word he wrote of himself is the word *sinner*, and the last lesson which he teaches from the grave is humility."

We conclude these short notices of a beautiful and saintly life, as his biographer concludes the memoir from which they are taken, by the last will and testament, written at Mgr. de Ségur's dictation a few months before his death.



This is the expression of my last wishes. In the name of the Father, and of the Son, and of the Holy Ghost: in the name of our Lord Jesus Christ.

I die, as I have lived, in the faith of the Holy, Catholic, Apostolic, Roman Church, and in absolute submission to the Holy Apostolic See and all its decisions, in the love of the most Holy Sacrament of the Altar and of the Sacred Heart of Jesus, and with filial affection to the Blessed and Immaculate Virgin Mary and her holy mother St. Anne.

I die in the hope of the Divine mercy and under the special protection of my dear patrons, the Archangels SS. Michael and Gabriel, SS. Peter and Paul, SS. Joseph and John the Evangelist, SS. Francis of Assisi, Francis of Sales, and Louis.

I die hoping to rejoin in the presence of God all whom I have loved and who have loved me on earth,

especially my beloved mother and father, my sister Jane Frances, and my true father, the great and saintly Pope Pius the Ninth.

If, in any of my writings the least thing should be found opposed to the teaching, present or future, of the Holy See, I retract and condemn it with my whole heart. I wish to be buried in the habit of the Third Order of St. Francis of Assisi, barefoot, in token of poverty, with the blue scapular of the Immaculate Conception and that of the Sacred Heart; in my purple cassock, as a mark of my dependence on the Pope and the Roman Church; in an alb and white chasuble, in token of my deep love for the Blessed Sacrament and for our Lady, and of my firm faith in the Resurrection. I wish the holy Gospels, the crucifix blessed and indulgenced by Pius the Ninth, and my rosary to be laid on my breast.

My heart is to be embalmed and then laid before the Blessed Sacrament in the Visitation Convent where my sister Sabine had the happiness of living and dying, and where my mother's heart also lies. I beg the dear and good Sisters of the Visitation to allow my poor heart to be placed amongst them, in perpetual adoration before the Blessed Sacrament, and that it may have a share in all the prayers and Communions of the Community. On the leaden case containing my heart are to be engraved these words: "Jesus, my God, I love Thee and adore Thee with all my heart, in the Blessed Sacrament of the Altar."

I beg there may be no show or useless expense at my funeral. Wherever I die, I desire that there may be a simple Low Mass, with twelve candles round my coffin, six on each side and a thirteenth at the head as the rubric directs. . . .

I bless with the deepest fatherly affection all my spiritual children and all the Communities in which I have had the happiness of regularly exercising my

ministerial office, especially the Seminaries of Montmorillon, Séez, Ste-Anne-d'Auray, and the little Congregation of Saint-Sulpice.

For the last time and with great affection I bless the Collège Stanislas and the Association of apprentices of Saint-Thomas-d'Aquin and all the children and young men whom I have directed and who are so dear to me, and in parting from them for a time, I urge upon them three things, the observance of which will be for their welfare and happiness: 1. To cherish throughout their lives a real love for the authority of the Holy Father: 2. a great practical love for the Blessed Sacrament and for Holy Communion: 3. a tender and filial affection to the Queen of purity, Our Blessed Lady. I beg them always to remember their poor father in their prayers and Communions, and of those who have the happiness of being priests I ask a perpetual *memento* at the *Nobis quoque peccatoribus*.

I particularly bless, throughout their lives, all the members of our family, all my nephews and nieces and their children, I conjure them all never to forsake the service of God, to lead Christian lives, and always and in all things to be humbly submissive to the doctrine, the orders and the cause of the Vicar of Jesus Christ.

I hope that the graces of a priestly and a religious vocation, having once entered our family, may never be withdrawn from it, but that, to the end, it may enjoy the distinguished honour and the exceeding happiness of giving priests and religious to Our Lord and His Church. I commend myself with great confidence to the prayers of all the good and faithful Associates of Saint Francis of Sales, and I beg of them, after my death, to labour with redoubled zeal and devotion for the interests of the Church, the preservation of the Faith and the extension of our holy work. St. Francis of Sales will repay a hundredfold all that they may do for his Association.

I make the same request to all my brothers and sisters of the Third Order of St. Francis, that they may be its worthy members and true apostles.

I humbly beg pardon of Our Lord and of all whom I may have disedified or scandalized in my miserable life, for all the evil I have done in any possible way; and I thank, with affectionate gratitude, all those who have done me good, corporal or spiritual, recommending my poor soul to their prayers.

I forgive, with my whole heart and for the love of Our Lord Jesus Christ, every one who may have injured me in the course of my life, or caused me any trouble, small or great. I hope that God will, in His goodness, vouchsafe to pardon all the calumnies which may have been directed against me.

And now blessing my God for His countless mercies and graces, for my holy vocation, *for my blindness*, for the good He has enabled me to do and for the evil He has taught me to avoid; blessing all whom I love, and in peace with all the world, I give up my soul into the Hands of my Saviour; I place it in His Sacred and Adorable Heart, and I desire to breathe my last breath and to commit my Eternity to the Blessed and Immaculate Virgin, Mother of grace and Queen of Heaven.

May my dear father, Saint Francis, and my dear patron, friend and protector, Saint Francis of Sales obtain for me the grace of a good death, and bring me themselves into the Presence of Our Lord Jesus Christ.

The 2nd of September 1880, the twenty-sixth anniversary of the most blessed day on which I became blind.

✝ LOUIS GASTON DE SÉGUR.

## THE RELIGIOUS ELEMENT IN CHAUCER.

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THE critical study of early and mediæval English poetry may be considered as a product of the last fifty years or so; and every month sees fresh expurgated and annotated editions of authors who were probably known in little more than name to our great-grandfathers. On the whole this is no doubt an excellent thing, but it seems to us now and then that the writers themselves are just a little badly treated by their biographers and editors, who have often a pet theory of their own to establish, to which end they are inclined to make everything subservient, and which they sometimes attain with more credit to their ingenuity than their accuracy. Naturally discussion has waxed more hot concerning Chaucer than any one else, some people labouring to prove that in proportion as his genius developed and matured he discarded more and more the French words, with which in their opinion our mother-tongue was polluted, and for which they rather unjustly hold the Friars responsible, some being deeply concerned as to the exact amount of his acquaintance with classical and Italian literature, and others insisting on seeing in him a Wycliffite and a precursor of the Reformation. It is with the desire of clearing the "well of English undefiled" of a little of the mire that has been flung into it, that we propose to say a word or two about the religious element in Chaucer's poetry.

No one can deny that many of his works, in particular the *Canterbury Tales*, contain besides a great deal that is objectionable on moral grounds, much that is in the

highest degree unbecoming and irreverent, especially in the shape of attacks on the regular clergy, yet it must be borne in mind that even at that date abuses had crept into some of the largest monasteries in England not unlike those which St. Bernard had set himself to reform in France. The monk, whose portrait is given in the Prologue to the *Tales*, does not observe the rule of St. Bernard very closely, because "that it was old and somdel streyt," and the "Frere" (friar) is still less of a religious, judging by the description of him, but against these may be set the well-known beautiful portrait of the "pourë Persoun of a town," and it is difficult to see on what grounds this is to be considered the likeness of a Lollard priest, unless indeed the staff which he carries is supposed to point to the wandering followers of Wycliffe. We should have thought that his so-called tale, which is indeed a sermon, would have been sufficient to prove this opinion to be a fallacy, seeing that it teaches plainly the Catholic doctrine concerning the Sacraments, and denounces in strong terms the spoliation of Church property, not to mention that there is something irresistibly ludicrous in the notion of a Lollard choosing for his text that which precedes the discourse of the Parson; "Stand ye on the ways and see, and ask for the *old paths* which is the good way and walk ye in it, and you shall find refreshment for your souls."\* Like the story of Melibeus, told by Chaucer himself, the Parson's Tale is in prose, and was evidently intended to close the series. We will now say a word or two on such of the tales as have an especial bearing on our subject, the first of which is that related by the Second Nun. It is simply the Legend of St. Cecilia, and translated almost entirely from the Latin of Jehan de Vigny, though a few lines here and there are original. This fact is of itself almost sufficient to warrant the supposition that it is one of Chaucer's early compositions, the same to which he refers in his Prologue to the "Legend of Good Women"

\* Jer. vi. 16.

under the title of the "Lyf of St. Cecil," and was only assigned to the Nun as an after-thought. This is confirmed by the words in the Proem—

And though that I unworthy *son* of Eve  
Be sinful, yet acceptē my bileve

By far the most interesting part of this poem is the beautiful invocation to our Lady, which is prefixed to the story. Chaucer's devotion to her is well known, his friend and pupil Oceleve calls him, "Servaunt of Mayden Marie," and amongst his works we find an "Orison to our Lady," and "Prière à Nostre Dame," or Chaucer's A. B. C.

The invocation consists of eight stanzas, three of which are a free translation of the Prayer of St Bernard to our Lady in the thirty-third canto of the *Paradiso*, lines 1—21, and it is not too much to say that Chaucer's work will bear comparison with that of the great Christian poet. But the reader shall judge for himself—

Thou Mayde and Moder, daughter of thy  
Sone,  
Thou welle of mercy, sinful soulës cure,  
In whom that God, for bountee, chees to  
wone,  
Thou humble and hey over every creature,  
Thou nobledest so ferforth our nature  
That no desdeyn the Maker had of kynde  
His Son in blode and flesshe to clothe and  
wynde.

Within the cloistre blisful of thy sydës  
Took mannes shap the eternal love and  
pees,  
That of the tryne compas lord and gyde is,  
Whom erthe and see and heaven out of relees  
Ay herien, and thou, virgin wemmeless,  
Bar of thy body, and dweltest mayden pure  
The Creatour of every creature.

Assembled in thee is magnificence  
With mercy, goodness, and with swich pitee  
That thou that art the sonne of excellence  
Nat only helpst hem that that prayen thee,  
But oftē tyme of thy benignitee  
Ful frely, er that men thyn help biseche,  
Thou goost biforn, and art her lyvës leche.

Vergine Madre, figlia del tuo Figlio  
Umile ed alta più che creatura,  
Termine fisso d'eterno consiglio,  
Tu se' colei che l'umana natura  
Nobilitasti sì, che il suo Fattore  
Non disdegnò di farsi sua fattura.  
Nel ventre tuo si raccese l'amore  
Per lo cui caldo nell'eterna pace  
Così e germinato questo fiore.  
Qui sei a noi meridiana face  
Di caritate, e giusto, intra i mortali,  
Sé di speranza fontana vivace.  
Donna, sé tanto grande, e tanto vali  
Che qual vuol grazia ed a te non  
ricorre  
Sua disianza vuol' volar senz' ali,  
La tua benignità non pur soccorre  
A chi dimanda, ma molte fiате  
Liberamente al dimandar precorre.  
In te misericordia, in te pietate  
In te magnificenza, in te s'aduna.  
Quantunque in creature è di bon-  
tade.

Our poet never loses an opportunity of doing honour to our Lady, and as we turn the pages and find them full of expressions of enthusiastic affections, not to be surpassed, as Mr. Waterton truly says, by anything in modern Italian writers, we ask ourselves in amazement whence came the notion that devotion to the Mother of God was the growth of later ages. She is the "haven of refut," the "sterre of day," the "glorie of wommanhede," and in more familiar moments the "fayrë May," the "doughter dere of Anne." In the "Tale of the Man of Lawe," the innocent Custance, in sore peril of her life through slanderous tongues," turns in her distress to the Mother of Sorrows, who saw her "Child y-slayn before her yën," and prays her to whom "all woful cryën," to have pity on the wailing babe she carries at her breast. The whole of this poem, the subject-matter of which is taken from the Anglo-Norman Chronicle of Nicholas Trivet, a Dominican monk, is told in Chaucer's most exquisite manner, and will well repay study. Besides the above mentioned prayer to our Lady, which it may be observed is entirely original, there being nothing answering to it in the Chronicle, the Catholic reader will be especially struck with an address to the Holy Cross, reminding him a little of the hymn *Pange lingua* sung on Good Friday.

But the religious tale *par excellence* is that of the Prioress; we therefore make no apology for dwelling on it at some length. In the few stanzas which form a sort of prologue to it, which bear a certain resemblance to the Proem of the Second Nun's Tale, the narrator addresses our Blessed Lady in the language of the Church as the "Bush unburnt, burning in Moyses' syghte,"\* and begs that the story may be told "in her reverence."

Many know the story—how a little seven-year-old boy,

\* Cf. Moyses that saw the bush of flambis rede  
 Brenning, of which than never a sticke brend,  
 Was sign of thine unwemmed maydenhede.

(Chaucer's A. B. C.)

the son of a poor widow, hearing his elder school-fellows chanting the *Alma Redemptoris*, asks one of them what the Latin means, and no sooner does he discover that it is an antiphon in honour of Mary, than he sets to work to learn it by heart, and sings it daily on his way to and from school, only pausing when he passes the statue of our Lady to kneel as his mother had taught him and say his "Ave Marye." Now between the school and his home was the quarter of the city belonging to the Jews, who enraged at the praises of the Mother of God being sung in their very hearing, waylaid the little scholar one day and cut his throat, casting his body into a well. The poet goes on to describe the anguish of the widowed mother vainly seeking for her child, till on a sudden as she neared the pit, the familiar words struck on her ears, *O alma Redemptoris Mater*. The people, attracted by her cry, took up the boy and carried him into an abbey church hard by, laying him on the bier before the high altar, whilst Mass was being said. When the Holy Sacrifice was over, the Abbot, who was, Chaucer says, a holy man, adding maliciously "as monkës been, or ellës oughten be," sprinkled the child with holy water, and adjured him in the name of the Most Blessed Trinity to tell them what this marvel signified, and the boy made answer that no sooner was he cast into the well than the Queen of Heaven appeared to him and laid upon his tongue a seed, bidding him sing her antiphon till it should be removed, when she would come and take him to dwell with her. Whereupon the Abbot, in sight of all the multitude, removed the seed, and instantly the little scholar gave up his innocent soul "ful softly," into the keeping of her whose "swetness had his hertë perced so." The poem closes with a prayer to St. Hugh of Lincoln, martyred under very similar circumstances in the reign of Henry the Third.

And now what does all this go to prove? Not that Chaucer was a perfect character, far from it. Apart from

the grievous offences against religion and morality in his works, a part at least of his life tells a very different tale, but to show that in spite of his sins and shortcomings he still kept his faith, and even if he brought to light things better left hidden, at least he never tried to make black white, nor to dress up sin in the garb of virtue, which is more than can be said for a good many writers of our own day. For the rest, we would fain believe that the father of our English poetry turned himself wholly to his God in his later days, and we take great comfort from the prayer added to the Parson's Tale, in which he implores the Divine forgiveness for everything wrong and harmful that he has written. Mr. Ward, author of "Chaucer" in the *English Men of Letters* thinks it would be "unbearable to have to accept these words as genuine," but the Catholic will like to picture the old poet in his house at Westminster, gazing out maybe on the silver Thames and the fair landscape he had loved so well all his life, yet looking beyond them to his true country, to that land which was not for him so "very far off" and will say in his words; "To that life He us bring that bought us with His Precious Blood. Amen."

## *SOME NOTES ON OUR CATHOLIC MISSIONS.*

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### PART THE EIGHTH.

WE shall bring this series of papers to a close with a few notes on the missions in the islands of the Indian and Pacific Oceans, and the Indian missions of America; a glance at the general results of our survey of the missions; and an attempt to point out some of the many ways in which Catholics at home can take their due part in aiding and promoting them.

First, then, we turn to the missions of the island world that lies between the East Coast of Africa and the Western shores of South America. It begins on the west with Madagascar (for the great island is linked, by the prevailing language of its people and the origin of its ruling race, to the Malay region rather than to Africa); its furthest eastern outpost is the solitary Easter Island, the nearest island of Polynesia to South America; northward it includes the great islands of the Malay Archipelago, and the coral groups of Micronesia and Melanesia; southward it takes in Australia and New Zealand. We cannot attempt a detailed survey of this wide field, but we shall say enough to show that here too the missionaries of the Church are to be found, and that their labours have not been without fruit.

The mission of Madagascar may be said to have been begun in 1855, while the persecuting Queen Ranavalona the First was still on the throne. In that year Mass was said for the first time in secret at Antananarivo, and the heir apparent Rakoto was one of the little congrega-

tion that assisted at it. Rakoto, though a pagan, was so well disposed towards Christianity and so friendly to the Jesuit mission, that high hopes for the future of Madagascar were entertained, when on his accession to the throne in 1861, under the title of Radama the Second, one of his first acts was to write to Pius the Ninth to ask his blessing on his reign. Unfortunately he did not long persevere in these good dispositions: by his own misconduct he provoked a revolution that ended in his downfall and death. But he had inaugurated the toleration of Christianity, and his successors, through professing Protestantism, took no steps against the Jesuit mission until the unfortunate rupture with France, when the missionaries were banished. We may hope that when they are allowed to return to Madagascar they will find that the native catechists and nuns have been able to preserve their disciples from defection and apostasy. It is said that the Government has not confiscated any of the churches or property of the mission, but is taking scrupulous care of it. This perhaps affords some grounds for hoping that the banishment of the French missionaries is only a temporary measure. It is interesting to note that one of the last acts of the Jesuits before they left the island, was to receive into the Catholic Church Consul Pakenham, who was dying at Tamatave. He had long been a friend and benefactor of the Catholic mission. The French Press had spoken as if he was there to represent only Protestant interests, for it was only his conversion on his death-bed that led to the revelation of all the good he had done in secret. His funeral was celebrated by the Fathers with a solemn requiem, at which the English officers of the *Dryad* and the officers of the French squadron were present.

The missionaries, when they quitted Madagascar, left in the island 23,000 baptised Catholics, and 57,000 enrolled catechumens. The statistics of the mission for 1882 were as follows :

Priests, S.J.	. . . . .	48	Boys' Schools . . . . .	364
Lay-brothers, S.J.	. . . . .	21	Attendance . . . . .	9,134
Churches . . . . .		52	Girls' Schools . . . . .	184
Chapels . . . . .		118	Attendance . . . . .	9,964
Hospitals . . . . .		3		
Baptisms { Adults . . . . .		1,611	} 4,493	
Children of Christians . . . . .		2,882		

Of the three hospitals, one is an hospital for ninety-six lepers, the foundation of which was chiefly due to the generous charity of the late Comte de Chambord.

The little group of islands belonging to France on the north-east coast of Madagascar—Nossi-Bé and the neighbouring isles, with the Isle Ste. Marie on the east coast—form the prefecture of the “Iles Malgaches,” served by the Pères du S. Esprit. There are about 8,000 Catholics in these islands.

The large group of the Seychelles to the north of Madagascar is served by the Capuchins. This mission was erected into a vicariate in 1880. There is a bishop, with ten priests, who have charge of about 11,000 Catholics. The whole population is about 15,000, so that in these islands the Catholics are in the majority. The Protestants are said to be about 3,000, the pagans 1,000.

The two islands of Bourbon and Mauritius are governed by bishops. The Bishopric of St. Denis (Island of Bourbon) was erected in 1850. The missions of the diocese are served by seventy-four priests (seculars and Pères du S. Esprit), and there are some 200,000 Catholics.

The Bishopric of Port Louis (Mauritius) dates from 1841. The island has a total population of 359,000, of whom some 240,000 are Hindu coolies, descendants of coolies, chiefly from Southern India. There are also Chinese labourers, and a great number of negroes, the white population being a mere handful. Nearly all the whites and negroes are Catholics, the Protestant population being only about 6,000. The great mass of the Hindus are pagans, but there are many Catholics among them, and the Jesuits supply missionaries to this class of the population. We believe there is also a Lazarist

mission for the Chinese coolies. Besides these missionaries there are the secular priests of the diocese, and some of the Pères du S. Esprit. In all there are over 100,000 Catholics, and twice as many pagans. Two articles in the *Dublin Review* for January and July, 1880, give a full account of the wonderful work done by the Church in Mauritius during the last forty years. From this article we take the following table of the religious statistics of the schools in Mauritius, as given by the Government Superintendent in his report for 1878. It shows how the Catholics are practically in full possession of the mission field in the Mauritius.

1878.	Catholic.	Church of England.	Independent Mission.	Mohammedans.	Hindu, &c.
Government Schools.	5,406	340	186	427	1160
Aided Schools.	4,108	394	91	164	757
Total.	9,514	734	277	591	1917

The Hindus—although forming the chief element in the population—are poorly represented in the schools, probably on account of the prominence of the coolie element among them.

To sum up, we may note that in Madagascar and the islands of the south-western region of the Indian Ocean, there are five missions (two prefectures, a vicariate, and two bishoprics), with a Catholic population of more than 400,000. In the Seychelle group the work of conversion is all but done; in Bourbon and the Mauritius the Catholics are the strongest Christian body; but there is great work still to be done among the Hindu coolies. In Madagascar the Protestants, by prior occupation of the field, are in advance of the Catholics so far as mere numbers are concerned; but the Catholic mission has made such progress since 1861 in the face of continual opposition of the party in power, that if the missionaries

can only return, we may hope the Catholics will before many years be in a majority.

We pass on to the Malay Archipelago. Here in the Philippine Islands we have an example of a country where it can hardly be said that the work of the missions has ever been interrupted since it was begun three centuries ago. And what is the result? By far the greater part of the population is Catholic, the pagan and Moham-medan element being in a minority, and yielding every year a large number of converts to the missions. The land surface of the Philippines is equal to about one-half the area of Italy; the population is about 6,000,000, nearly all under Spanish rule, the native territories occupying only a small part of the group, chiefly in the south, where the Sultan of Mindanao appears to be the chief native potentate. There is a hierarchy composed of an archbishop and four suffragans, and, besides the secular clergy, the Augustinians, Benedictines, Dominicans, Franciscans, and Jesuits are at work in the islands. In all there are some 1,200 priests. We have no exact statistics of the Catholic population, but in the missions of the regular clergy alone there are over 3,000,000, and to these must be added the congregations of churches served by the secular priests. Probably the total number of Catholics is between four and five millions. As to the progress of the Church among the non-Christian population, it appears to be very rapid. For the year 1882 the Jesuit mission of Mindanao reports 3,899 adult converts, the result of the labours of forty-one priests.

The Dutch East Indies—Java and the Moluccas—form a diocese under the Bishop of Batavia. This see was erected in 1841. The Jesuits and Franciscans have missions in the diocese, which contains some 30,000 Catholics, with the bishop and twenty-nine priests. Unfortunately the Dutch Colonial Government enforces a code of regulations which, under the pretext of providing for the freedom of conscience of the natives,

practically is intended to prevent much communication between them and the Catholic missionaries, so that the work of conversion goes on very slowly. It is only right to add that in Flores the Dutch Government supports the Jesuit missions, which are at work in territory ceded to Holland by Portugal in 1860, under the condition that the Dutch should maintain the Catholic missions.

In the north of Borneo, in the territory of the English Rajah of Sarawak, the missionaries of St. Joseph's, Mill Hill, have been at work since the summer of 1881, partly among the Chinese immigrants, and partly among the Dyaks—wild tribes whose piratical expeditions were only a few years ago the terror of the eastern seas. Until this mission was established the island of Borneo, the second largest in the world, was untouched by the Catholic missions.

The missions of Australia are nearly all colonial missions rather than missions to the heathen. Australia has now more than two millions of inhabitants, but they are nearly all colonists. The native tribes have dwindled to a mere remnant, according to some not 50,000 in all. Here for the first time in our rapid survey of far-off lands we come upon a fact which is not peculiar to Australia, but is true also of the greater part of Polynesia and North America. It is the fashion to talk of the dwindling away of the Red Indians and the dark races of the southern seas before the white men, as if it were something mysterious. But in great part, if not wholly and entirely, it is the direct work of the white man, more or less deliberately done. As for Australia and Van Dieman's Land, there is evidence enough that the natives have been in many places shot down in regular *battues*, or poisoned off like vermin, because their neighbourhood was an annoyance to the settler. In Polynesia the cruel labour traffic, a new form of the slave trade developed in our day, and the wholesale introduction of drunkenness and disease, has done the same work of depopulation to

a fearful extent.\* As for America, we need only refer to the history of the Indian wars and the Indian question.

But we must come back to Australia. The Catholic Church numbers now between four and five hundred thousand of her children in these southern colonies, and this flock is ruled by a hierarchy of two archbishops, twelve bishops, a vicar-apostolic (in Queensland), and a prefect-apostolic, the Abbot-Bishop of New Nursia. The very name of this Benedictine settlement among the aborigines of Western Australia makes one think how different the event might have been if throughout Australia the solution of the native question had been entrusted to missionaries like Serra and Salvado, the Spanish Benedictine founders of New Nursia. There a large native settlement has grown up around the monastery, and the Australians, whom many English writers have declared incapable of even the elements of civilization, are to be seen busy in the farm and workshop, which is their own well-earned property, or taking their places in the choir and the sanctuary of the monastery, for not a few of them have received the habit of St. Benedict. The story of New Nursia is a reproduction in our own day of the history of the old monasteries that were the centres of civilization for barbarian Europe centuries ago.† The work was begun in 1846, when the two Spanish monks went out into the bush, and erected their hut of boughs

\* A recent writer says, speaking of the Pacific: "The white man seems for a long time only to change the vices of the natives. If he suppresses cannibalism, he introduces drunkenness. If he improves the laws of humanity, he makes more lax those of morality. I do not uphold the native *au naturel*—I mean the savage native; I do not believe in the noble savage; but I often feel that the difference between his wickedness and our wickedness is to a great extent one of kind" (*The Western Pacific*, by Walter Coote).

† For a full account of New Nursia see *La Nouvelle Nursie, histoire d'une Colonie Bénédictine dans l'Australie Occidentale* (1846—1878), par le R. P. Dom Théophile Berengier, O.S.B. Paris: Lecoffu, 1880. A summary of the history will be found in an excellent article in the *Dublin Review* for January, 1881, which reviews this work and Salvado's narrative of the foundation published in 1851.

among a savage tribe, not one word of whose language was then known to them. They accompanied them in the chase, won their confidence by little services, learned their language, taught them to till the ground, and at last gathered them together in a Christian village under the walls of a monastery to which they gave the name of the cradle of the Benedictine Order in Italy. The settlement is still a flourishing one, and its history is assuredly not the least significant episode of the development of Catholic missions in our own day. We may hope that before long it will not be the only Catholic settlement of natives in Australia. So far nothing has been attempted elsewhere upon the same scale, but there are Catholic natives in the diocese of Sydney, and in the north of Australia the Jesuits of the Austrian province are laying the foundations of a mission. It may be thought (even if it is not openly said) that little is to be gained by these missions to a dying race that has no future before it. But it is enough to reply that there is much to be gained wherever human souls can be won to God, and that by labouring thus for these races the Church is making some slight reparation for the terrible wrongs they have suffered at the hands of Europeans.

In New Zealand the conditions are nearly the same as in Australia. Its three bishoprics, with their fifty or sixty thousand Catholics, must be counted as colonial missions. Some converts have been made from Protestantism and heathenism among the Maories, but we have no complete statistics on this point.\* In any case, as in Australia, the main work of the Church is to assure her future position among the white race who rule and possess the land.

\* In 1875 the Bishop of Wellington, whose diocese extends over the southern part of the North Island, reported that of the 180,000 Europeans in his diocese 23,000 were Catholics; of the 10,000 Maories nearly 900 were Catholics, mostly about Hawke's Bay. Work among these Maories was difficult, and gave scanty results. There were yearly from 180 to 200 conversions in the diocese, chiefly among the Protestant colonists.

We turn now to the missions of the Pacific, where each vicariate is a large group of islands, sometimes scattered over hundreds of miles of sea. The missionary bishops of this region may be said to lead an apostolic life in more ways than one, for to visit their scattered flocks they must literally "launch out into the deep" in quest of souls.

## MISSIONS OF THE PACIFIC.

Mission.	Date.	Worked by—	Catholics.	Bishops.	Priests.	Churches.	Schools.
New Caledonia and the New Hebrides.	V. 1843	{ Marists, Capu- chins, and Miss. of Issoudun. }	20,000	1	40	..	11
Melanesia and Micronesia.	V. 1844	Missioners of Issou- dun.	...	...	3	...	...
Navigator Islands.	V. 1842	Marists.	5,600	1 {	17	52	110(?)
Central Oceanica.	V. 1842	Marists.	10,500		15	30	38
Fiji Islands.	P. 1863	Marists.	10,000		...	10	65
Marquesas Islands.	V. 1844	{ Pères des SS. Cœurs (Picpus) }	...	1	9	...	...
Sandwich Islands.	V. 1833		22,000	1	82	69	28
Society Islands (Ta- hiti).	V. 1848		6,000	2	18	47	50
Total ...			74,100	6	194	...	...

In nearly all these groups the Protestants are in a majority, though there are many individual islands where the greater part, or even the whole of the population, is Catholic. The fact is that here, as at the Cape of Good Hope, the Protestant missions preceded the Catholics. In the early years of this century, when the few missionaries that could be spared from Europe had to be sent to do what could be done to build up the half-ruined missions of Asia, and when there were none for the scattered islands of the Pacific, Protestant missionaries began their work in Oceanica, and before the first Catholic missions in this quarter were organized, they had practically got control of the government of several of the principal groups. When the first Catholic priests arrived in the Society Islands in 1836, they were at once

put on board a ship and sent away. The attempt was renewed; in the face of continual opposition and actual persecution on the part of their opponents, these brave pioneers won a footing in island after island.\* The very persecution was sometimes the means of promoting the work. Thus the mission of Wallis Island, where there is now an entirely Catholic population, was begun by priests who had been forcibly expelled from the Society islands. They landed among the savages of Wallis. Against all human hope, instead of being killed by the savages, they converted them. At Futuma, a neighbouring island, one of the missionaries, the Venerable Father Chanel, was killed by the inhabitants. The island is now all Catholic, and the Church of Our Lady of the Martyrs stands close by the scene of his martyrdom. In 1842 French intervention at Tahiti put an end to the persecution, and from that date the Catholic missions steadily won ground in group after group of islands. In 1840 the whole of Oceanica, including New Zealand, was divided into two vicariates—Western and Eastern Oceanica, and there were in this vast region only two bishops, thirty-two priests, and 5,500 Catholics. Now without counting the three bishoprics of New Zealand, with their thousands of Catholics, there are in Oceanica seven vicariates and an apostolic prefecture, with six bishops, nearly 200 priests, and more than 74,000 Catholics. Moreover, this last figure does not include the Catholics of Melanesia, Micronesia, and the Marquesas, for which we have no statistics. It is quite safe to say that the increase of Catholics in the islands of the Pacific in the last forty years has been more than 70,000, and this in the face of continual opposition, and with a great dearth of resources and apostolic labourers; and it must be remembered that this last want is terribly felt in a

\* A full account of the events of this period will be found in the second volume of Marshall's *Christian Missions*—an account based chiefly on Protestant authorities.

region where the missionary does not travel from village to village in a mainland district, but from island to island in the open ocean.

We add some notes on particular missions to show how this good work has been done.

Among the natives of New Caledonia the Catholics are in a majority. Here, besides labouring among the natives (Kanaks), the missionaries provide for the spiritual needs of the little French colony, and the large number of convicts at Noumea. In the adjacent group of the Loyalty Islands, the Catholics form the main part of the population in some of the islands, in others they are in a strong minority. A few years ago the Catholic minority, unable to remain any longer in one of the islands (Maré), left it for Lifou and the Isle of Pines. In 1874, the Vicar-Apostolic of New Caledonia writes to the *Annals*, that when the Catholics left Maré they were only 250 strong, but some 750 pagans accompanied them. By 1874 nearly all these were converted, and he had in Lifou and the Isle of Pines a flock of 800 Catholics, who hoped soon to be able to re-establish themselves in Maré.

The Vicariate of Central Oceanica recalls the name of one of the great missionaries of our century, Mgr. Bataillon, its first Bishop. He was one of the first members of the Marist Congregation, an Order whose chief missionary work lies in Oceanica, and whose foundation dates from 1836. He was one of the first four missionaries sent to the Pacific. Another of the little band being the martyr Chanel. He began his missionary work in the island of Wallis in 1837, in 1842 he was named Vicar-Apostolic of the new Vicariate of Central Oceanica. Next year he sent a mission to New Caledonia, the year after a mission to Fiji, and in 1845 missions to Rotuma and the Samoan archipelago. In all he spent nearly forty years in the missions of Oceanica. He died on April 10, 1877, in the island of

Wallis, where he had landed forty years before among wild tribes of naked savages. When he died the whole population of the island, 4,000 souls, were all Catholics. One incident of his last moments is so beautiful that we transcribe it from the letter written by his successor, Mgr. Elloy, to the *Annals*. Mgr. Bataillon had founded a college at Lano, in the island of Wallis, destined to supply the mission, first with catechists, and later on with native priests. His last work was to plan and commence the erection of a large stone church for this college. Mgr. Elloy writes:

He desired to die within sight of this last work of his life. He was taken from the Church of St. Joseph at Mua, where he had received the last sacraments, amidst the assembled people, and removed to his dear college at Lano. Some hours before his death he noticed that he no longer heard the sound of the builders at work, and remarked to one of the chiefs who was near him:

"I do not hear the ring of the hammers; are they not working at the church?"

"Bishop," replied the chief, "we feared the noise would disturb your last moments, and have suspended the work."

"No, no," replied the dying bishop with energy, you must not stop. I wish to die listening to the noise of the hammers. It does me so much good. Work, my children, it is all for the good God."

Obedient to their Bishop, the builders resumed their work with those sounds of labour which he wished to hear in his last hour. When the end was very near, he desired to be carried out under a bread-fruit tree, and there, stretched on a mat with his face turned towards the church, he expired in the presence of his people, and before the college and church on which he had spent the last affections of his heart, the last anxieties of his life.

A few weeks after his successor visited the whole of the two Vicariates of Central Oceanica and the Samoan or Navigator Islands. From his report we make the following notes of the state of these missions as they were nearly seven years ago.

*Island of Wallis*—population 4,000—all Catholics, and governed by a Queen also a Catholic. At Lano a college with 150 pupils, as well as a convent and girls' school. The island is divided into three parishes, each with its church and schools. The missions are in great part self-supporting.

*Island of Futuna*—population 1,500—all Catholics. Two parishes with churches and schools. Mgr. Elloy, after remarking that 1,500 is not a large population for Futuna, says: "But it is already much more than the island possessed before the arrival of the missionaries. Then they only reckoned a thousand souls—idolatry and cannibalism depopulated these islands which Catholicism has re-peopled. I say advisedly Catholicism, for every traveller remarks that the Catholic islands are the only ones where the population is on the increase."\*

*Tonga and the Friendly Islands*.—Four stations, 2,000 Catholics, and about 20,000 Protestants under a Protestant chief.

*Island of Rotuma*.—Two priests and 1,000 Catholics.

*Island of Upolu* (Samoa group).—At Apia many white residents—Americans and Europeans—churches, convents, and schools. Close by at Vaca there is a college for the instruction of catechists. These catechists have been established in many of the islands—they are as a rule young married men—the wife teaches the Catholic school, and the husband, besides doing his duty as a catechist, is expected to support himself by his labour when not engaged in his special duties. The mission gives a little help—not more than twenty-five shillings a year—to the catechist, so that from a temporal point of view his gains are not very large.

*Islands of Tokelau*.—A little group to the north of the Navigator Islands. The population is only some hundreds. In 1863 one of the islanders of Nukunonu in this group came to Samoa and was converted. Return-

\* *Annals*, 1878, p. 357.

ing to his own island he converted several of the people, and taught them the Rosary. Soon it was resolved to send to the Navigator Islands for a priest, messengers were despatched for this purpose, who actually succeeded in making the voyage of three hundred and fifty miles of open sea, in a little canoe "hollowed with fire and flint out of a tree trunk." Mgr. Bataillon could not spare a priest, but the convoys were baptized and sent back in a ship to Nukunonu with the promise that catechists would soon follow them. The promise was kept, and four years after when Mgr. Elloy visited the islands he found that the work of conversion was far advanced. At Fakaofu the local idol was thrown down, most of the people had been baptized, and all the children could read. On the islet of Nukunonu the whole population—eighty in all—were Catholics, and there was a good school. The chief or king of the little archipelago, was among the converts. The special interest of this little mission is that it all grew out of the devoted energy of one of the people themselves.

These details show what might be done if there were only more men for the work. Even as it is in the Samoan group, there are many conversions of adults from Protestantism every year—and the fact that they pass from a rich to a poor mission is good proof of their sincerity.

One of the missionaries of the Sandwich Islands is always set apart for a great work of charity—the care of the leper hospital of Molokai. In the first ten years of its existence (1866—1876), 1,570 lepers were admitted to the hospital, of whom more than 900 died there, most of them dying Catholics. In September, 1876, the number of lepers at the hospital was 665. A work of charity like this is a sure means of bringing many blessings on the mission which undertakes it.

To sum up—in forty years the missions of Oceanica have extended far and wide over the Pacific, and

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gathered together a flock of more than 70,000 Catholics. In several islands the work of conversion is complete, in others it has made considerable progress, in many it is just begun, but many are as yet untouched by the missions. But what has been done with small resources and in the face of constant and active opposition, is a pledge of still greater successes to come now that so many of the missions are solidly established, and nearly all are provided with a large body of trained catechists. But, we repeat, that here, above all, the want of European missionaries is sadly felt—take, for instance, the Vicariate of Melanesia and Micronesia, where there are only three missionaries for the hundred islands of the North-western Pacific.

## A SAIL TO ICOLUMKILL.

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It is early morning and the night mists have not quite left the lower mountain spurs, though they have commenced to fade, looking for all the world, like long streaks of downiest wool, straying hither and thither as the wind, or fancy, leads them. We are crossing the wide entrance of the Linnhe Loch—known also as the Firth of Lorn—and are swiftly gliding towards the calm sound lying between the lofty ramparts of Mull, and the greener shores of Morven: from here, it seems as though we were rushing straight on land, so well hidden is the entrance, but we know that the long silver band is there, and that it will lead us to the wild waves of the Atlantic, as they rush unceasingly on the grim rocks of Ardnamurchan. Behind us is a network of islands, with one glimpse of an unbounded horizon, and as the sun rises higher, making wild work with the hurrying mists, great bands of deep and wonderful colours stretch across the clear foam-flecked waters. To our right, is a long reach of sea, hemmed in by the towering forms of the hills which seem filmy, almost transparent, in the wonderful, morning light. Pointing deeply into the blue are the two sharply defined points of Cruachan; by their side, in chaotic grandeur, the wild rocks of stern Glencoe, and the “Black Forest:” while towering up in ungainly bulk, Ben Nevis, the cloud-crowned monarch of all, gazes across the waters of Loch Eil, to the moorland ranges of Morven. The waves, becoming emerald as they near the shore, break in showers of foam at the base of the lighthouse, standing at the southern extremity

of Lismore—an island, famed in old monastic days for its schools of learning—and lament over the solitary rock to our left—the “lady rock,” where a M’Lean of Mull once left his wife to be swept away by the rising tide.

It is a wonderful sight, a foretaste, one would imagine, of the beauties of the land of the hereafter: the atmosphere, washed as it is continually by passing showers, is so marvellously clear: the waters are so wonderful in their depth of tint: the sky is so intensely blue. In a picture, we would call the colouring exaggerated, but here we have reality, and we can but stand and admire. How wildly the birds scream and clang, as they skim swiftly over the water wastes! They seem inebriated with the bright, unfurrowed joy of the young day, and their weird notes join with the organ-voice of the sea, as the peal of nature’s harmony ascends in one psalm to the Father of all. Even a Voltaire could not but worship here, so soul expanding is the scene: it seems to raise one on broad, prayerful pinions, strong and swift as those of the eagle. This is the true effect of all beauty: to bring us one step nearer to the Eternal beauty. And certainly, this day would seem very very near the perfection of all loveliness. It may seem savouring somewhat of sentimental fancy, to record such thoughts, but to a Christian, they seemed to link themselves with the scene; and all its wonder had need to find some expression. Wordsworth has taught us to seek human peace by being one with nature, let us then seek the Divine peace by being one with nature in God.

My musings however were broken by the strains of music—weird, wild music, suitable to the scene around. I turned and saw a piper marching proudly up and down the deck, as he played the ancient airs of the sons of Innis-gall. To a southerner the music seems hard and unnatural, but to one who has drunk deeply

of the poetry and glamour of these far away isles, the quaint intervals, the wild dissonances—not discords—befit their home, and relate a perfect history, for are not these “regions consecrate to oldest time” by history and poetry alike?

The sea was calmer now; we had entered the broad expanse of Mull sound, and the music stole sweetly over the waters losing itself, on the one side, amid the rugged glens of the island, and on the other, amid the woods of Loch Alline. Let him who has heretofore formed a harsh judgment of the “pipes,” wait until he has heard them in their home, and played across the waters, for only under such circumstances can one form a just estimate of their power and sweetness. “Curious hymns,” you will say; “for a pilgrim to the island shrine of St. Columba!” Curious indeed, but befitting the saint, since it was the music of those people for whom he worked so much.

The shores of the sound, up which we were now proceeding, besides being conspicuous for their natural beauty, are also remarkable for the number of ancient ruins on their various promontories. To the left, was the old keep of Duart, the scene of a now forgotten tragedy by Miss Baillie, a work which even the great Sir Walter termed beautiful. Talking of the “wizard of the north,” as we went onwards, I crossed to starboard to catch a glimpse of the ruins of Artornish Castle, and, as I hung over the bulwarks watching the rush of the transparent water, I heard a young girl reading aloud to another lady, a portion of the opening canto of the “Lord of the Isles.” She had a beautiful face, and what is rarer, a sweet low voice: her companion appeared to be a maiden lady, probably her aunt, of some fifty or sixty years; it is as well not to be too accurate in these matters. Involuntarily, I listened, and to me it seemed very pleasant to hear the rich verses recited by a pleasing voice, amid their

very scene. Here are a few; do they not picture even the atmosphere of the place?

“Wake, maid of Lorn!” the minstrels sung.  
 “Thy rugged halls, Artornish! rung,  
 And the dark seas, thy towers that lave,  
 Heaved on the beach a softer wave,  
 As amid the tuneful choir to keep  
 The diapason of the deep.  
 Lulled were the waves on Inninmore,  
 And green Loch-Alline’s woodland shore,  
 As if wild woods and waves had pleasure  
 In listing to the loving measure,  
 And ne’er to symphony more sweet  
 Gave mountain echoes answer meet.”

The mountain echo has a peculiarity of its own: it is not the mimic repetition we are accustomed to think the meaning of the word “echo,” but a prolongation of the sound, a slow and ever softening murmur. The girl continued reading, and for some time I found pleasure in listening to the human expression of the untranslatable beauties around. The journey up this sound was so full of interest that I would fain linger, and try to make more word-pictures of its beauties,—I did try and take some sketches of the scene—but space forbids. There is one little pencilling I have now before me, taken while we stopped at Salen pier: it represents a wide, curving bay, lonely, sad and silent even in morning sunshine: a range of low hills abuts immediately on the bent shore, but at the back, rise dark battlements of mountain; I mean real mountain, not swelling, heather-clad eminences, but sharply-defined rock, seared precipice, and lonely peak. Sombre glens lead into the interior of the island, and Fancy could picture to what wild regions of romance, such dark shadowed corries would lead. Scott appreciated the character of this part of the island when he speaks of

Dark Mull! thy mighty sound  
 Where thwarting tides, with mingled roar,  
 Part thy *swarth* hills from Morven’s shore.

That remorseful product of modern days—the steamer—swept us ahead however, and ere long, we stopped in the peaceful bay of Tobermory—the well of St. Mary, as the Gaelic name signifies. In this matter of names, the western isles are full of Catholic memories, for every Hebridean rock and spring has a name, and in many cases, this is the name of a saint. The little town of Tobermory looks very gay in its summer garb; the houses nestling amid an almost southern wealth of trees, but in winter, I have never seen a more dreary desolation: it has all the bitterness of northern exposure, without that wildness of scenery, which, farther north, renders the bleaker season as wonderful as summer. In the too frequent rain too, it is most depressing. An old Highland priest—sole representative of the ancient Scotch Benedictines—who was for some time its parish priest, and even superintended an embryo reformatory, joined me here, and right glad was I of his company. A quaint old man was Father Aidan, rather short and thick set, with white hair, and rugged face, as full of queer lines and harsh carvings as some Atlantic rock. But kindly steel-grey eyes gleamed from the shade of shaggy eyebrows, and the mind was full of old world anecdote, antique saws, and prescriptions. He was even a doctor in his way, with great faith in herbs and simples, so that many of the country people, even of other faith, were glad to procure his potions, being still conservative and not over fond of new remedies with long, unpronounceable names.

“Vara glad to be seein’ ye,” said he, seizing my hand in the strong grasp which I envied, but could not emulate; “yer boat is ower late the day!”

Some tourists languidly turned their heads, to see who spoke in such an unmistakably Scotch manner. One even put his glass to his eye, and drawled to his companion: “A native!” Good old Aidan heeded him not however, but went forward to chat with the

captain who was an old acquaintance of his. He seemed to know everybody, from captain to cabin boy, and had a good word for all. It gave me a sort of prestige to be in his company. On leaving Tobermory, we crossed the great entrance to Loch Sunart, which could be seen stretching far away up among the hills, and were soon experiencing the vast heave of the Atlantic. I had the satisfaction of seeing my tourist friend, who had again offended my ear by pointing out "Lock Shunnart," stretched on a bench amidships, while his complexion seemed emulous of the rich emerald of the billows. With one regretful look at Mull sound, we swept round the wild north headlands, and over against us saw the ocean continuing its ceaseless fight with the white beacon established on the grim rocks of "*the point*," as Ardnamurchan is called by the sailors. Perhaps I have been bold in going over ground, so imprinted by worthier feet than mine, and have but made the scenes more hackneyed, but they are so varied and beautiful, that it appears to me as if they could never be exhausted. Nature's fund is almost infinite. It is pleasurable also to recall to mind those who have gone before, over any track.

A fresh north-westerly breeze was blowing as we went onward, and even our vessel seemed but a gilded toy among the rollers. The heavings could be divided into three—the great billows, the smaller waves coursing upon these, and the foam-wreathed ripples fretting these waves. From my experience, most tourists seem of a weakly race, and many of those on board were overcome by our position, whether by its grandeur, or something else, I leave you to guess.

"Ay! ay! there's Eigg," said Father Aidan, pointing to a curious pinnacle of rock, rising in the distance above a swathe of mist. "Yon's the Scur: in a cave below that, the M'Donalds were all smocked oot by the M'Leods from Skye beyond there." I nodded my

head, remembering well that story of Celtic vengeance, and gazed with interest at the Skye mountains, pale in the northward distance. It was difficult to accurately distinguish them, for the lofty hills of Rum intervened and the other isles of Barra and Muck helped to fill up the middle distance.

Very wild is Mull's northern shore; an iron coast worn with Atlantic surge, whose foams are perpetually weaving snowy wreaths round the isolated rock pillars, and lofty cliffs. It was striking to see the green stretching back from the edge of many of these cliffs: there was something peculiarly cold and repelling, yet gruesomely attractive, in the solitary white houses set in the grassy slopes bordering the stained rocks. The house looked so lonely, so chill; a haunted dwelling with no sign of human life around, except perhaps a few sheep. In its intense whiteness, it resembled a stray foam flake blown from the waves below. All these houses are harled with lime, and when the sun falls upon them, are almost dazzling: but they are very few and far between. Steering between the Treshnish Islands and western Mull, one catches a glimpse of the isles of Coll and Tiree; Coll, a long clearly-defined rampart of rock; Tiree, a low sandy chain of scattered eminences. One is apt to wonder as to the life in those parts, so remote from the influences of civilization: perhaps they may form a new Utopia. It is a pleasing thought, the idea of their peaceful leisure and uninterrupted communion with nature, especially in these days when life has grown so fast that it requires all exertion to keep pace with the times. The productions of a month since are now antiquated: "Advance! advance!" is the cry. To some it sounds sweetly: to me it is terrible. It is a pity, but the grand old days of leisure, of rest, are over and it is only in some isle such as these we are now gazing at, that we can hope to regain them.

Such are some of Father Aidan's thoughts in my own words; I am disposed to corroborate them, though he was old then, and has since gone to receive his reward, and find the peace he longed for. Youth is for progressive action; age is for soothing rest. This is the way of the world, and we cannot gainsay or escape from it.

The Treshnish archipelago consists of a few scattered islets, uninhabited, save by sea-birds and a few sheep which the islanders leave there to graze. Their names such as Lunga and Fladda, have almost a Norse sound, but, curiously enough, there crops up one reminding us of the facetiousness peculiar to the British tar: it is called the "Dutchman's Cap," because from a certain distance, it exactly resembles the low, felt hat peculiar to the traditional dweller of the low countries. It is suggestive of Schiedamm and Dick Hatteraick: but the wild, wave-worn rocks, and the harsh calls of the myriad birds, soon drive away all wittiness, and fill us instead with a wonderful and subtle glamour of northern romance,—of flaming sunsets; long, ghostly twilights, and curdling tales of wraiths and second sight, such as the people are wont to shudderingly relate round the orange glow of the peat, in the long winter nights.

But we must not linger over these sweet memories, however dear, for yonder rise the colonnades of far-famed Staffa! A host of cormorants and sea-pyots, their orange legs gleaming in the sun, fly screaming away, as the small boat into which we have descended grates on the rocks at the entrance to the great cave of Fingal. I hardly dare to leave my tribute to this great temple of nature, for a mightier wand than my humble reed has touched it, and its psalm has been sung to a far nobler lyre than ever I could tune. Listen!

Its columns rose,  
Where dark and undisturbed repose  
The cormorant had found, . . .  
Nature herself, it seemed, would raise

A minster to her Maker's praise !  
Not for a meaner use ascend  
Her columns, or her arches bend ;  
Nor of a theme less solemn tells  
That mighty surge that ebbs and swells,  
And still, between each awful pause,  
From the high vault an answer draws.

I was rather disposed to smile at the tourist-like idea of singing "Auld lang syne" in the cave, but my carpings were soon silenced, and I listened almost awe-struck as the grand old air rose to the roof, and floated seaward in dying cadences, hushed by the roll of the slow-heaving wave. There are many other caves on the island ; one, the "Clamshell," bearing resemblance to the skeleton of a vessel. Every grotto is haunted by sea-voices, and the isle is as full of strange noises as that of Prospero. I would gladly delay awhile, but man's temple on the neighbouring isle beckons me forward to say what I can of it in my narrowing space. A small fisher-boat is scudding into Loch Scridain on our lee, its brown sail relieved by the intense blue of the waves ; an unbroken expanse of sea stretches away westward, and we enter the historied sound of Iona, Hy, or Icolmkill—"Hy of Columb of the Cells."

On landing, we are immediately surrounded by artistic-looking children, bearing plates and baskets of beautiful, wave-worn pebbles from the shores of the sacred island. Ragged and primitive enough are the little urchins ; but their lustrous Celtic eyes, their pearly teeth, their waving tendrils of dark hair, give them an interest beyond that attaching merely to their burdens. Yet these burdens are well worth the attention of one unaccustomed to the islands ; very exquisite are some of the stones, transparent as glass, amber-coloured, or of a curious pale green, which is the predominating tint. The windows of many of the fishermen's huts are filled with these relics of the wave, and any one who has a word of the "Kállic," would do well to secure a few of the fine specimens they exhibit. Nowadays, Iona is a frequent

summer resort for artists who come for other beauties than the ruins, which have been done almost to death. The islanders still point out the bay where St. Columba is said to have landed, and various little mounds are shown, constructed, as is the tradition, by the monks for penance. I must notice one peculiarity of Iona; that is, the dazzling whiteness of its sands; at low tide on a fine day the sight is wonderful. What must it be by moonlight, when the sands are a curving line of silver loveliness, and the dark ruins gaze solemnly seaward! But now the bells are silent, and the only office is chanted by the waves, grandly swelling, sadly sobbing in summer; harshly crashing a dirge-like lament through the wild winter.

The cathedral is in wonderful preservation for its great age; and the royal tombs, with the two remaining far-famed Ionic crosses, are now-a-days familiar to all. A guide shows the tourist herd over the place, but I could not bring myself to follow him, and listen to the long, harsh drone of his narrative. Father Aidan and I, after walking beneath the arches, preferred to saunter along the expanse of shore, drinking in the sweet, wild breath of the waves, and letting our souls be elevated by the surrounding grandeur. There are many moments when silence is the highest eloquence, and this was one of them.

With minds filled with wondering awe, we returned to the steamer, and passing along the southern shore of Mull, beneath a coast even more frowning than the north, we again crossed the Firth of Lorn, and entered Kerrera Sound, as the sunset cast long lines of light upon the waters, and gilded the peaks of the violet mountains, crimsoning with the deepest dye the swelling moorlands and purple heather. Such a day as this was not mispent: wonder and admiration are two of the highest forms of praise, and our wonder did not, and will never pass away, for is not a "thing of beauty a joy for ever?"

FREDERIC BRETON.

## *A CHRISTIAN OASIS.*

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THE eye of the traveller by the railway between Algiers and Oran cannot fail to be caught, at a certain point of the journey, by the gleam of a dazzlingly white village built on a slope, at the foot of which the River Schelip receives the waters of a little stream called the Tighzel. The spot was once the site of a Roman colony, a Christian one moreover, for under the ruins were found the capitals evidently belonging to a church. It would seem that the Faith took root in this part of Africa earlier than in others, for only a few hours' journey from the white village on the hill are the remains of a Christian church in a remarkable state of preservation, and the earliest which bears an authentic date: on the mosaic of the pavement are the figures 285, which date of the Mauritanian era answers to 323 of the Christian reckoning. But the barbarian storm passed over the scene, devastating a region which once might have vied with the most favoured of European countries; and when first (in 1868) Mgr. Lavigerie, the holy and zealous Archbishop of Algiers, travelled through this region, it was silent with the solemn silence of the desert, a silence only broken by the cries of hyenas and jackals. Now, the smiling village is an oasis in this desert, with its rows of clean neat houses, contrasting in their glittering whiteness with the vivid green of plantations of eucalyptus. In front of the village is a large garden divided into as many allotments as there are families, and at the back is an extensive inclosure for the oxen, cows, and goats. All around, the bushes have been

cleared away, and fields of corn spread in every direction. Everything speaks of labour, industry, and simple prosperity; and the church, which lifts its tower above the white houses, tells the traveller that this is the work of Christianity, one of the peaceful conquests of the Cross.

If the stranger asks a European what is the name of the village, he will be told that it is Saint Cyprian of the Tighzel, from the little stream which flows at its foot; but if the question is put to an Arab or a Kabyle, he will answer that it is "the village of the children of the Marabout," for so they call the Catholic priests as well as their own; and the particular "Marabout" in question is, of course, Mgr. Lavigerie himself.

It is well known that in the terrible famine year of 1867 the Archbishop adopted several hundreds of native children, placed them in orphanages, and gave them a Christian education. These children were to form native Catholic communities, in whose influence and example lay all his hopes for their Mahometan countrymen. Most of the boys were placed under the training of the Jesuit Fathers in a large establishment east of Algiers, where they received practical instruction in agriculture, having several hundred acres of land to cultivate. The rest were committed to the care of the "Brothers of St. Peter in Chains" in whose house at Marseilles they were taught different trades and industries, which there were no facilities for learning in Africa. The girls, too, were distributed in two orphanages, the largest, at Kouba, under the direction of the Sisters of St. Charles Borromeo, who teach them husbandry of different kinds; for this purpose they have six hundred acres of ground, principally planted with vines: the other girls' orphanage is under the care of Sisters of Charity.

Meanwhile, the village was being built, to be ready to receive its future inhabitants, that is to say such of the orphans as had attained a marriageable age and were ready to take their place as heads of Christian house-

holds. The good Archbishop felt that the first condition of the safety and welfare of his children was the removal from the dangers of a town-life and from constant intercourse with Mahometans. We will give the account of the "flitting" of the last twelve households in the words of Mgr. Lavigerie, who himself took his children to their new home.

"The Superioress of our orphanage at Kouba, under whose eye the betrothals had been conducted, accompanied the young couples to St. Cyprian's. Those who were already settled there came part of the way to meet their new companions, who were greeted with salvos of fire-arms and the ringing of the church bells. At the entrance of the village the missionaries stationed at St. Cyprian's—Brothers and Sisters—met us, and we all went together to the church which was gaily dressed for the occasion. There we exhorted the new-comers to practice obedience and love to God, Who had so wonderfully preserved their lives, industry and diligence, and gratitude to those whose generosity secured their future career. Then the young couples drew lots for the houses, land, cattle, and tools, which thus became their absolute property; after which we went through the village in procession, to instal them all in their respective homes. In the evening bonfires were lit in every direction, and after a modest banquet to celebrate the event, we went again to the church, to thank God all together.

There were some Arabs belonging to neighbouring tribes at the ceremony, one of whom, an old man, looked on in thoughtful silence. One of the missionaries asked what he was thinking about: "I am thinking," was the answer, given with true Arab *sangfroid*, "that since the world was made, no one but God and this Christian Marabout ever gave houses, fields, and oxen, for nothing, to abandoned children. Abdel-Kader did, indeed, take

care of the children of those who fell in his war against the French; but what could he do for them, after all, in the end? He went away and the children got dispersed. So it was written." In general, this is the way in which the neighbouring tribes look at the matter. They are aware that these young people have forsaken Mahometanism for Christianity, but they are also aware that we give them all entire liberty, so that they were free to leave us had they been so inclined; and therefore they regard the founding of the Christian village with no hostile feelings. "The Marabout has a right to teach them his religion," so most of them say: "He saved their lives—therefore their lives belong to him;" and the rest are contented with saying: "So it was written."

But the material benefit which strikes every one, even those who are least well-disposed towards us, is not the most important point in our foundation. A village more or less in Algeria is a matter of very little consequence: our experiment means a good deal more than this. By founding an Arab village, and making it find its happiness in the shadow of the Cross, we intend to show what may be one day expected from this race, degraded as it is. There must be no mistake about it, the conquest of Algeria turns on a *religious* question. Facts show that European colonization there makes very slow progress; after forty years' possession there are but 140,000 European colonists. The native element is the real one, but hitherto, in consequence of their blind hatred to Christianity and the indifference born of fatalism, the native tribes have been our irreconcilable enemies, always ready to revolt; or, at best, idle and useless allies. Nothing but the Christian Faith, which most of their ancestors professed and of which they were only robbed by sanguinary persecution, will blend this people with us and restore its former fertility to the country. That is the simplest and most certain solution

of the "Algerian colonization question:" nothing else will place at our disposal for the work of peaceful industry the thousands who are now ready at any moment to rise against us. Of course, I ask for no other instruments to work out this solution, but those of persuasion and liberty; but by liberty I do not mean leave to preach the Gospel directly to the Arabs—for I believe that if this were imprudently done, it would only have the effect of stirring up fanaticism, and so making the Christianizing of Algeria an impossibility, but only leave to work upon the Arabs by example, kindness, and charity. With this object we have founded our first village, which is itself a living sermon.

Our village has no police, no prison, no municipality; yet we have no disorder or disturbance: industry and peace prevail in it, and the authority of the two missionaries, who are the fathers and shepherds of the new race, is all sufficient; the Gospel is the only law, and the bell calling to prayers, labour and rest, is the only word of command. It is an affecting sight when its sound calls the whole population, men and women, to the church, at early dawn or closing day. There they pray together and aloud, and with sincere devotion and reverence, for their benefactors, their Mahometan countrymen, and their Bishop. After morning prayers work begins. When I was there all were busy sowing the fields. We have provided our young farmers with improved ploughs—a considerable expense—but the results of which astonished the Arabs last year. These poor people use a plough which certainly must date from before the Flood. It consists in a rude sort of nail fastened to the end of a log of wood; the surface of the soil is scratched with it, and, as the plants cannot strike deep root, the crops in a scorching climate like this are always very scanty: in good years not more than a fourth or fifth of the sowing, in dry years nothing at all. This was the case last year, when our childrens'

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crops were very good. "Your work is better than ours," said the Arabs, and very truly; but to the question why they did not buy better ploughs, there was always the same answer: "We do not use ploughs like yours." However, with time, the example which is always before their eyes will be followed.

While the men are out in the fields, the women are at work in the gardens, where not only all kinds of European vegetables flourish, but in which they already have pomegranate, orange, and fig-trees. They are directed in their work by the Mission Sisters. In their white habit and white veil, like that of the Arab women, with a large red cross on the breast, accompanying their work with prayers and hymns, they remind one of those Christian virgins who peopled the African deserts fourteen centuries ago. At noon the women go into their houses to get ready the simple dinner. Meanwhile, the missionaries have been teaching some poor children whom they have taken under their care, and attending on the sick, who are brought to them from all parts. This is, indeed, their principal work among the natives. Facing the village is a house for the reception of the sick poor. The tenderness and patience of the missionaries, added to the fact of their giving advice and medicine gratis, attract the tribes round about, many of them bring patients from a considerable distance. There is often such a crowd that the little hospital cannot contain them all, then they are laid down in rows, and the missionaries kneel beside them and dress their wounds. This touches the Arabs very much, and they have been heard saying: "Why do you do this? Our parents would not do so much for us." They are beginning to see that a higher motive actuates the missionaries, and, in consequence, not content with medicine, they asked for the priest's prayers and blessing. "Christians are all damned," they often say to them; "but not you, for you are

Mahometans at heart: you know God, and you are better men than we are."

Ten years have passed since Cardinal Lavigerie wrote the above account—ten years of peace and simple Christian prosperity for St. Cyprian's, which now has a sister village, St. Monica's, founded, tended, and watched by the same wisdom, care, and charity. Travelers from all countries and of different creeds bear witness to the success of these "ventures of faith," and to the happiness as well as the good order which prevails in these Christian settlements. Well may all Catholics pray for the good Cardinal and his zealous missionaries, and the simple Arab households under their loving rule, for now that the blight of infidelity which has fallen on France has spread to her colonies, and that the Jesuit mission in Kabylia, including even the poor schools, is suppressed, the one hope for Christianity in Algeria, so far as one can see, lies in Cardinal Lavigerie's villages; and seeing how the Church fares in France, all must feel that her future in French colonies, too, is threatened, and that there is much need to "pray for the things that are for the peace of Jerusalem," for the sake of our "brethren and companions," the Christians of St. Cyprian's and St. Monica's.

## GOOD WORKS FOR WILLING WORKERS.

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ON many sides, and in many connections, we have during a long series of years been accustomed to hear much concerning a certain alleged apathy and want of public spirit which it is asserted that English Catholics have displayed. Whatever measure of truth there may have been in these complaints—and we fear with every allowance for exaggeration, and for conspicuous individual exceptions, they have sometimes been not without foundation—it is probably no less true that lamentations of this kind, so long as they remain vague and indefinite, are not calculated to lead to any notable result. What is wanted is that this or that distinct want of the Church be clearly pointed out, and that then every available means be taken to induce this or that class of Catholics to put their shoulders to the wheel, and to endeavour to meet, by well directed exertions, the definite need.

The need which in these pages we propose, not indeed to point out—for that has long since been done—but to emphasize, is the urgent call for a great increase of active work among the poor on the part of Catholic laymen, and especially of the younger men among them. Love of the brethren, and especially of the stricken members of the flock, has ever been a mark of true discipleship; and if there is ever to be a great movement towards the Catholic Church on the part of the working classes in this country, it will not be until they see Catholics as such—laymen as well as clergy—pre-eminent in that personal devotion to the service of the poor which is one of the most powerful practical arguments for the divine

character of our holy religion. The kind of work to which we refer is not primarily the visitation of the sick, a merciful task for which the gentler sex are, for the most part and for many reasons, best qualified. We have in view, rather, those forms of activity which are included by the Society of St. Vincent de Paul under the comprehensive title of Patronage Work. For a general idea of this work we would refer those of our readers who may not be familiar with it to an admirable article in the *Dublin Review* for April 1883. It consists mainly in the moral supervision of young lads of the working classes during the dangerous years which follow their leaving school; years during which we are assured on good authority that a very high percentage of the boys educated in our primary schools are lost to the faith.\* It need hardly be said that the moral supervision of rough lads in their roughest time of life must be in large measure indirect. The society works by means of boys' homes, boys' clubs, and boys' evening classes; and would willingly lend itself to any practicable scheme having for its object the keeping of lads out of mischief and the bringing them under salutary influences.

The provision of special homes for boys, such as that which was started some eighteen months ago in Queen Square, W.C., has been found to be a somewhat expensive undertaking; and though a ripper experience may perhaps lead to the devising of more economical ways and means, it is not on institutions such as these that the society mainly builds its hopes. It is to the organization of what are called schoolroom patronages that we must look for the most widespread results. These schoolroom patronages may take the form either of evening classes or of boys' clubs for the purpose of innocent recreation. We believe

\* In the article referred to, Father Lockhart is quoted as saying that ninety per cent thus fall away. We presume he speaks of London only (p. 308). The reader is referred also to the remarks of the Bishop of Emmaus and of Father Herbert, O.S.M., at the last Quarterly Meeting of the Society of St. Vincent de Paul in London (*Tablet*, March 8, 1884).

that experience leads to the conclusion that it is best when practicable to combine these two features. On the one hand if instruction alone is offered the attendance will of course be very limited ; and no provision will be made for the needs of those who most require the moral support of a counterpoise to the glittering attractions of less innocent haunts. On the other hand an attempt to organize a patronage club on a purely "social" basis, in other words mainly as a place of amusement, has we believe been found to be fraught with its own special difficulties. In fact the capacity of big lads for being amused or for amusing themselves in a club-room, without having recourse to objectionable forms of excitement (in plain works gambling or obstreperous romping), is very limited. It is therefore highly desirable if not absolutely necessary to supplement the opportunities for recreation with opportunities for instruction. The writer of the article above referred to thus describes the full-blown patronage club, and shows how it may become a centre of good influences.

The second kind of schoolroom patronage consists of a night club for boys with a few easy and general rules. A small charge for membership (such as a penny a week) should be made. Into this club as many boys as can be satisfactorily managed should be brought, and all sorts of good works instituted in connection with it on their behalf. An excellent arrangement is to start a guild, or if there be a "Holy Family" to have a section of it in connection with the club, and to induce the better boys to belong to it, so as to cultivate the regular frequentation of the sacraments, &c. A penny bank and library should be established at the club, a registry for situations. . . . should be opened, classes of religious and secular instructions held, and boys, when necessary, prepared for First Communion. But in addition to the work actually done at the club, there are many helps which may be rendered to the boys. A general register of all the club boys should be kept, and their families should be visited at home. Respectable lodgings should be recom-

mended to homeless boys, situations under good masters should be found, and those who are moving to a new neighbourhood should be kept in sight by a communication with the local conference, &c.\*

It is obvious that work such as is described and suggested in the words just quoted requires a staff of earnest and devoted workers. The smallest patronage club cannot, as a rule, be efficiently managed by any one singlehanded even on single evenings; and if it be reckoned that the most zealous visitors will not, commonly, be able to devote more than two evenings in the week to work of this kind, it is plain that the cooperation of at least six persons will ordinarily be requisite for the thorough working of a club which is to be kept open every evening.

We must confess ourselves unable at present to add anything by way of a more detailed explanation of the practical organization of the Society's Patronage Works. Nor indeed does this fall within our scope. What we should wish to do is to dwell as strongly as possible on the great need which at present exists for such works in our large towns, and to throw out one or two suggestions as to the securing of recruits—a matter which as we are given to understand presents at present a problem of no slight difficulty.

The first consideration which must lead us to set a high value on charitable work of this kind (for charitable in the highest sense it is, though not eleemosynary) is based upon a fact to which reference has already been made, the loss to the Church, as things now are, of so many thousands of our boys. Father Lockhart goes so far as to say, in substance at least, that "patronage is the only means of preventing this evil;"† and it is at

\* *Dublin Review*, l. c. p. 309. The writer goes on to show how in connection with a well-managed patronage club for boys, workmen's societies and clubs are likely to arise—to the very great advantage of all concerned.

† Quoted in *Dublin Review* l. c.

least impossible not to see that we have here a very powerful preventive engine, if only it is worked not languidly but with vigour. Can it be believed that any member of our various sodalities and confraternities for men, if he knew that by cooperating in such a work he could be instrumental in saving many souls, would refrain from offering his assistance? Yet of such assistance comparatively little has been as yet forthcoming.

Another consideration which may be urged is the active rivalry of social reformers and philanthropists outside the Church. Whatever the reasons may be, and they are probably manifold, there seems to be in this country a greater display of some forms at least of lay activity among the poor on the part of those who are outside the Church than among those who are of the household of the faith. We hope that we may be mistaken in thinking this; but whether it be true or not, it is quite certain that our own brethren form so large a proportion of the very poorest class in many large towns, that we have much to fear from the perhaps unconsciously exerted, perhaps even well-intended, perverting influences of that large body of non-Catholic active philanthropists who are now abroad. It is all very well to warn our flock to beware—we will not say of the wolves—but of the would-be shepherds who may lead them astray; but it is well that we should do our endeavour to interpose counter-attractions.

Lastly we would plead strongly for the Patronage Work of which we have been speaking on the ground that it is a very appropriate and even necessary complement to the movement recently set on foot among ourselves by the Catholic Society for the Improvement of the Dwellings of the Poor. This Society, as our readers are no doubt aware, aims at cooperating with and supplementing, in the interests of our poor, the noble work set on foot some twenty years ago by Miss Octavia Hill; a lady who by untiring personal exertions has done more

than any one else to provide a solution for the problem which is now occupying the attention of a Royal Commission. The object which the Society has in common with Miss Hill, is to alleviate the lot of the respectable poor by undertaking the ownership or administration of court property. It is found that by undertaking the personal superintendence of the houses and the collection of the rents, and by resting content with a moderate profit on the capital invested, it is possible to abolish overcrowding, to execute repairs, and to introduce all necessary sanitary improvements without raising the rents which are at present paid for the most miserable accomodation in the poorest tenement houses. The scheme is one which, in Miss Hill's hands, has stood the test of time; and it needs no argument to prove that a form of benevolence which without pauperising its objects brings within the reach of the very poorest some measure of domestic comfort, and removes the respectable poor from the demoralising contact of disreputable neighbours, cuts at the very root of some of the worst among the material conditions which foster intemperance and vice. For a full account of the aims and objects of this excellent society it may be sufficient to refer the reader to its official report, which is printed in full in the *Tablet* for 23rd of February, and to an article in the *Month* for March by the secretary of the Society, Mr. H. D. Harrod. What we are concerned to point out here is the valuable supplementary aid which patronage work efficiently carried out must render to such an association. Its directors cannot but heartily welcome any civilizing influence that may be brought to bear upon the inhabitants of their property, and the welcome will be the more cordial in proportion as the civilizing influence is also religious. It is true that at present its field of activity is, for want of a large staff of active workers, somewhat limited. But, patronage work may be also, and perhaps not less profitably, brought into connection

with the more extensive operations of Miss Hill and her friends. For these ladies are, we understand, most willing that Catholics should undertake any work tending to the social, moral, and religious improvement of their Catholic tenants.

But it is time to pass from motives to means—means not so much of working as of securing workers. And here our thoughts naturally turn to our great Catholic boarding schools and Colleges. It will not we hope be deemed inconsistent with a high esteem for these admirable institutions, or with a thorough loyalty to our own Alma Mater, to say that, among the drawbacks to the many advantages which they offer, one and not the smallest is that in them boys are almost entirely removed from the sight of poverty. It is only natural that lads who have passed the greater part of their boyhood in a large and handsome establishment, with all their wants punctually supplied, and far from all that can remind them of that abject misery, the existence of which in our midst is the standing shame of our country, should in some degree lose sight of those personal individual duties towards their poorer brethren which will one day be theirs. Nor is it to be wondered at, things being as they are, if the invitation to cooperate in some active work of charity, addressed to a youth fresh from college, is too often received with an indifferent or impatient shrug of the shoulders, as though the person addressed could, like Gallio, hardly be expected to care for any of these things. This at least may be said, that a hearty welcome should greet any scheme which could be devised for effectively awakening in the minds of our boys that kind of Catholic public spirit which will in after life show itself not merely in noisy agitation but still more in a spirit of humble service of the poor of Christ. We understand that in more than one town in Belgium it has been found possible to enlist the service of Catholic students in patronage works, before the completion of

their school course—in the classes that is of rhetoric and humanities. And the plan, we are told, has met with signal success, in as much as those who have thus made a beginning in their early youth rarely desert the work in after years. It must be remembered, however, that the colleges in which this plan has been tried are large day schools, not boarding establishments. In our own schools and colleges it may perhaps be judged impracticable to attempt more than to keep the subject of active charity as prominently as may be possible before the minds of our scholars. They should be taught to look forward to this as an important feature in their future lives as Christian gentlemen. This, however, is obviously a matter which can only be respectfully commended to the attention of those who are engaged in education. But probably something might be done, to good purpose, in the way of enrolling honorary members of the Society of St. Vincent de Paul among the older students, a plan which we think would secure on the part of many boys that first step in the right direction which is probably the hardest to take. Then too it seems to us, looking back to certain occasional lectures which it has been our lot to hear and hear of in college halls, that if, once a year perhaps, room could have been made for some experienced worker among the poor to detail some of his experiences, and point out openings and opportunities for active zeal, such a discourse would have been not less interesting and perhaps more profitable than some of those which were actually delivered. Some of the Protestant public schools support each its own London Mission, and the spirit which prompts this form of generosity among Protestant students ought to be available for analogous purposes among our Catholic scholars. All that is wanted is, we are convinced, that some one should be enterprising enough to set the ball rolling: and no doubt the Patronage Committee of the Society of St. Vincent in London, Liverpool, or

Manchester, would be glad to send a representative to any school or college with a view to conferring with superiors and effecting a start.

From the schools and colleges themselves we pass to those numerous societies of past scholars (Gregorians, Cuthbertians, Oscotians, Stonyhurst Associationists, Beaumont Unionists, and the like) which do so much to preserve the band of Christian fellowship among old college companions, and in various ways show themselves deserving of all encouragement. Perhaps we may assume that it forms part of the programme of such associations to further in any way that may be conveniently feasible the true welfare of the students of their respective colleges after the conclusion of their school days. If so, one of the most efficient means for securing this end would be, we venture to think, the formation by each college society of a sub-committee for the promotion of charitable works. It would be the business of such a sub-committee to act as a kind of intermediary body between the Society of St. Vincent and the students past and present, by supplying information to the latter, and to the former the names of persons willing to become active members. We have heard an earnest worker complain of the want of some better means of intercommunication among young Catholics with a view to the organization of works of active zeal. It is hard and uphill work for any man single handed to beat up recruits among people many of whom he does not perhaps know where to look for, and to many of whom he is himself unknown. But the mutual acquaintance which necessarily obtains among men from the same college would greatly facilitate intercommunication and the enrolling of volunteers.

Perhaps too other societies not of a directly religious nature, such as the Young Men's Catholic Association, might be induced to institute special committees for the furtherance of a work which should come home to the

heart of every Catholic layman who has a few hours in the week which he can spare from business, social duties, and necessary recreation.

In the above lines we have but broken ground and thrown out some undeveloped hints. Nothing will please us better than to find these meagre remarks supplemented by some one having a closer acquaintance with this truly important subject than we can lay claim to.

## THOUGHTS ON ST. JOSEPH.

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### III.

#### THE MARRIAGE OF SAINTS.

WE have seen that the simple fact that St. Joseph was the husband of our Blessed Lady, implies, when we consider all that ought to be considered in such a case, that her blessed Spouse was singularly fitted by God for the office which he was to discharge, and that he must have been like to her in many points of sanctity and perfection. He belonged, as she belonged, to the special hierarchy, so to say, of the Incarnation, and he must have been fitted for that post, by gifts both of nature and of grace very similar indeed to those given to her. Thus far we have got, without speaking at all of that particular decree of God, whereby it was ordained that our Blessed Lord should be born in wedlock, but that at the same time His Mother should be, then and evermore, a most pure and spotless Virgin.

We need hardly pause long over the foolish difficulty which would deny to St. Joseph the full and true title of the husband of Mary, because of this decree of God. It stands to reason that marriage is perfect and complete in all its essentials, whether the spouses remain as they were after their union by the ordinance of God or not. They become one in the sight of God, when they are solemnly united in wedlock. The great St. Augustine was at the pains to prove this against some of the heretics of his own time, and it is enough for us to refer to his argument, which has always been the rule and definition in the Catholic Church.

The goods which are found in marriage, as St. Augustine says, are mutual faith, the sacrament of God, and issue: and in the marriage of Joseph and Mary these three things are found, our Lord, the Incarnate God, being the fruit of the womb of Mary. These two glorious souls were perfectly united before God and man in holy matrimony at the time when the Angel Gabriel brought to our Blessed Lady the tidings that she was chosen to be the Mother of God. The first word of Mary to the Angel reveals to us that she had already made a solemn promise or vow to God, of perpetual chastity. Nothing less than this can possibly be gathered from her own words. *Quomodo fiet istud, quoniam virum non cognosco?* They imply that there was in her some insuperable obstacle to that which was proposed by the Angel, if it was to be carried out in the ordinary human way. The sense of these words is quite as plain as the objection which was made by Zachary, the father of St. John Baptist, to similar words of St. Gabriel to him, and it would be as absurd to mistake the one as to misunderstand the other.

In the case of our Blessed Lady, she could not possibly have made the objection—so to call it—which she did, on any other hypothesis than that which is universally received by the Catholic commentators and the Catholic Church. It follows, therefore, that at the time when the Angel came to her, our Blessed Lady was bound to preserve herself in perfect virginity, even if that was necessarily a bar to the immense dignity offered to her by the Angel. As to this there can be no doubt. But it seems strange that there can be any occasion for doubt as to the corresponding truth, that this vow of hers, if it were a vow, and this resolution of hers, if it were a resolution, must have been known to her husband, St. Joseph, and approved and shared by him. For a married person was already bound to her husband, and for such a vow to be valid, his consent

must have been obtained. But in the case of two souls of the highest sanctity, and who were already united most closely by their common devotion to the mystery of the Incarnation, and by all that resemblance of character and that perfect communion of hearts and aims of which we have already spoken, it stands to reason that we must go even further than this, and suppose that St. Joseph was not only perfectly conscious of, and a consenting party to the dedication of herself to God on the part of Mary, in the holy estate of virginity, even in marriage, but that he must have shared this dedication by a similar dedication on his own part, that he must have rejoiced and taken immense pleasure in that dedication, and that these two blessed spouses could have had no thought in which they were more closely united than this, of the special beauty of "the chaste generation" of which the Wise Man had spoken.

There is here no trifling with, or going beyond, the simple text of the sacred narrative, which tells us of the vow of Mary as plainly as it tells us of anything that is written in so many words on the pages of Scripture. It is not however of paramount importance, whether we can be certain that the resolution of our Blessed Lady and of her Spouse was sealed by the irrevocable sanction of a vow. It appears undoubted, on many grounds, that it was so sealed. But the important truth is, that there was this mutual consent and common resolution on their part, and that whatever was the bond which bound our Blessed Lady to the observance of perpetual chastity, that bond was known to and shared in by her husband. We hear of this, only when the existence of this bond becomes important as a possible impediment to that Divine Maternity, which was proposed to our Lady by the Angel at the Annunciation. But the existence of this purpose, on the part of Mary and Joseph, must have dated from their marriage at least, if not from a time antecedent to that

marriage. They must then have formed the deliberate intention of remaining, in that holy state which they entered, or were about to enter on, for their whole lives, perfectly united in heart and soul, bound together by a tie which could not be broken, and, at the same time, of observing the most perfect and holy continence in that state of life. They must have looked forward to many years of union, spent in the most close and intimate communion of heart and soul, dwelling together in their humble home at Nazareth or at Bethlehem, aiding one another to serve God perfectly, and to hasten on by their prayers the accomplishment of the mystery of the Incarnation, to which they were so specially devoted. Some of those who have dwelt on this mystery in contemplation, have told us that it was the special devotion of Mary to pray that she might be a servant, or attendant, on that blessed Maiden who was to become the Mother of God, and it is not unnatural to think that some desire of the same kind may have been the darling hope of St. Joseph. If this had been their plan of life, and if it had been carried out into execution, they would have grown daily in grace and nearness to God, and their mutual union, and the aid which they would derive from their companionship and from their prayers one for the other, would have been immense. Nothing on earth could have been more heavenly than their home life, nothing more angelic than their virtues, and nothing more edifying and glorious to God than the effect of their example.

It may well have been the case that this devotion of themselves, on the part of Mary and Joseph, to the service of God in the observance of perfect chastity in the married life, was without example among the saints of the Old Testament, although this may not be quite certain. It is certain that it has been the pattern of the marriages of many of the Christian saints, who have followed the Mother of God and her glorious Spouse in

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their holy resolution. Such was the tie between the Empress St. Pulcheria and her husband Marcian, such also that between St. Henry the Emperor and his wife St. Cunegunde, such that between the holy Count St. Elzear and his wife St. Délpina, such that of which we read in the case of the martyrs SS. Julian and Basilissa, and, again, of the martyrs St. Cecilia and her spouse Valerian, or, again, that between St. Edward the Confessor and his wife Edith, and of thousands of thousands of others of whom the Church on earth has never heard, but whose purity will be the delight of the blessed society of Heaven. The old tradition tells us that our Blessed Lord appeared to St. Julian, accompanied by a great crowd of saints in white robes of glory, and that our Lady also appeared to St. Basilissa surrounded by a band of virgins, and that they congratulated each of the saints on their victory over the world and themselves. Each one of these two spouses became the parent, so to say, of innumerable followers, who became Christians by their exhortation and instruction, and it cannot be doubted but the example of our Lady and of St. Joseph has been the source and cause of numberless imitations of their love for chastity. The introduction of this blessed virtue and principle into the world, the placing it in honour, and making continence so far more honourable than marriage itself, and the immense fruits of glory to God and of good to men which have flowed from the existence and labours of the "chaste generation" in the Church, are among the very chiefest praises of the Kingdom of the Incarnation. The whole of these great results are owing to this devout resolution inspired by the Holy Ghost to the blessed pair, whose marriage was yet to be made fertile with a fruitfulness unlike that of any ordinary marriage, no less a fruitfulness than that of God becoming Man in the womb of the most chaste Spouse of Joseph.

It is often remarkable, in the lives of the great

servants of God, how little they foresee the particular path along which they are to walk in life and the position in His Kingdom which it is to be their lot to occupy. It is only of our Lord Himself that those words of the Evangelist can be always verified, when he says of Him, "He Himself knew what He would do."\* Of all other of God's saints it is true that they are led, as Abraham was, not knowing whither they are going, and a great part of their merit consists in the unexpectedness and suddenness of their calls to this or that work or office, and the perfect docility with which they obey the call of God when it comes home to them. God may sometimes give them special intimations and previsions of what is to be, but in the ordinary way of His Providence, He prepares them for their work in secret, and does not let them see their destined position till His own good plans are matured and the appointed time is come. We see a wonderful docility at the particular calls of God, in the life of the blessed Father of whom we are speaking in these chapters, after the moment of the revelation to him of the office which he was all along called to fill. This is one of the chief virtues of St. Joseph, as we shall have occasion to point out. Nor, of course, is there any more conspicuous instance of this perfect docility than that which is furnished us by our Lady herself at the moment of the Annunciation. But there is every reason for thinking that God dealt with them as He dealt with Abraham, that they entered on their pilgrimage, so to say, without the slightest knowledge of the path along which it was to lie, and the end to which it was to lead them. We have every reason to think that nothing could be more unexpected than the Annunciation to our Lady, and, in the same way, that nothing could be more sudden and contrary to his anticipations than the position in which St. Joseph found himself, when he was commanded by the Angel to take on himself the office of the father of the Child Who was conceived in the womb of Mary. In

\* St. John vi.

each case there was a sort of revolution against the favourite ideas, and designs, and views of life, which had reigned in the heart of the person thus divinely called. And, at the same time, there was something more. That is, the work and dignity to which, first our Lady herself, and then her most loving Spouse, was called, were in each case a kind of natural growth out of what they had intended as their service to God. Nothing could better prepare our Blessed Lady for the Divine Maternity to which she was raised, than the humility and purity with which she had consecrated her life to God and her desire to be herself the handmaid of the Blessed Mother. And in the same way, nothing could more fitly prepare St. Joseph for his unparalleled dignity in the kingdom of the Incarnation, than his consecration of himself by the side and in company with Mary, and indeed his own most humble and most charitable conduct when he knew that the Incarnation had taken place, but did not know that he was to have the particular office with regard to it which was to be conferred upon him shows this.

Again, we have already mentioned the wonderful fertility with which some of the saints of God, who have imitated Mary and Joseph in their virginal purpose, have been rewarded. They have become the fathers and mothers of numberless imitators, whether of their chastity or of their faith and heroic constancy in the profession of that faith. It was, it may be said, fitting in the counsels of God, that the great and unique fertility, that was to produce no less a birth than that of our Blessed Lord Himself, should be the reward and crown of the first great instance of this heroic renunciation of which we have been speaking. And thus the marriage of the Mother of God, which could not be made fruitful in the ordinary way, was to become fruitful by the operation of the Holy Ghost Himself, and the Child that was to be born of her was to be the Son of God.

## THE APOSTLESHIP OF PRAYER.

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### INTENTION FOR APRIL.

#### *The work of Reparation to the Sacred Heart.*

DEVOTION to the Sacred Heart is of all devotion the most excellent, because it makes us recognize the love of God for us, not merely in His gifts and in His mercies, but in itself: to dwell not so much upon the gift of the lover, as the love of the giver. It leads us to respond directly to that love of which Jesus says: "So did God love the world as to give His only-begotten Son," not only by a faithful service and a devout use of the Divine gift, but by the intimate recognition of, and truest sympathy with, the living energizing love which the gift contains.

Devotion to the Sacred Heart, therefore, does not permit us to remain content with the *outside* of even the greatest of God's blessings; it leads us to penetrate, so far as our present earthly condition renders it possible, to the very core of the heavenly mysteries, to know that there a living Heart is beating which, while it is indeed the temple of all the power and wisdom and majesty of God, in which the holiness of God, Whose Heart it is, reigns unceasingly, yet feels for us at the same time an entirely human pity, the tenderness of a fellow-man.

The first fruits, then, of that devotion in our hearts is a sort of astonished gratitude, deeply touched at the strange persevering affection which seems to know no rest in its desire to lavish itself upon us in our misery, and the impulse to make, did we only know how, the most perfect, the most worthy return, by a love as personal and as tender.

This is the first effect of Devotion to the Sacred Heart: to make us wish to love our Lord upon the altar with the

same sort of love as we give to those whom we love best on earth, to make Him in such true sort the King of our hearts that they should dwell upon His memory, be concerned about all that affects Him, work for His sake, and long to give Him every pleasure that we can ; but it does not stop there :

No one who once understands that a man's heart is there living in the Tabernacle and *loving each of us*, can fail to be presently struck with the thought, that that life must be one of immense pain, for a love which is ignored causes bitter pain, and despised love is the bitterest pain of all ; and most men think and care nothing at all about His love, they are so full of themselves, and of those who do remember it, a great many remember His love only to deliberately reject it for the sake of sin and even sacrilege.

All this we know *would be true* of every merely human heart, and the more so, the more that heart were generous and devoted ; yet perhaps we might all have hesitated to be certain that the Heart of God could suffer thus, all truly human though it be, at the ingratitude of creatures so small as we. He who has seraphim and our Blessed Lady to love Him might have been, we could have believed, but little affected by the forgetfulness and ingratitude of mean, bad men.

We might have hesitated ; we did hesitate ; and for so long that for whole centuries few besides the Saints entered into the sorrows of the Sacred Heart. It needed that He Himself should speak to us, that His overcharged Heart should at length find Its agony insupportable, and burst the confines of the Tabernacle to tell us in passionate words the story of Its grief.

And now we know, with reverence and compassion we have learnt the wonders of the God-Man's love, we know that not all His greatness and sovereign majesty and power, and the adoration of Angels, and the love of martyrs and virgins, and of her even who is Queen of them all and who bore Him in her womb, can sufficiently console the pain which He feels while the creatures whom He died for despise and refuse His love.

It is Himself, then, Who asks *us* to make Him atonement.

It is He Who tells *us* that that reparation will be sweet to Him, and that He will prize it at our hands, and make a rich return of gratitude to those who offer it. And who that loves Him can refuse?

Who, above all amongst those who have joined the *League of the Sacred Heart*, can be indifferent to our Lord's appeal? And this month we are asked to pray that that appeal may be more widely listened to, and receive a more loving answer from many hearts—that men may be moved to turn aside their thoughts from money and worldly things, to give a thought of affection and faith and pity to Him Who has reduced Himself to become the humble petitioner for their love.

But most we are to pray that that supreme act of reparation, the greatest which man can make—the Communion of Atonement—which in express words Our Lord has begged from us, may grow more and more widely known, more and more fervently practised in the Church. No surer means can we take of giving God His glory, nor of drawing down Heaven's mercy on the world.

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee the prayers, work, and sufferings of this day for all the intentions of Thy Divine Heart.

We offer them in particular that many souls may be drawn by Thy grace to make atonement to Thy Sacred Heart. Grant, dear Jesus, that the fervent Communions which are offered in reparation for the sins of men may be multiplied through all the world. Amen.

## THE APOSTLESHIP OF PRAYER.

### The Holy League of the Sacred Heart of Jesus

*For the triumph of the Church and Holy See, and the Catholic regeneration of nations.*

APRIL, 1884.

#### I. GENERAL INTENTION: *The work of reparation to the Sacred Heart.*

#### II. PARTICULAR INTENTIONS.

1. Tues. *Feria*.—The generosity which gives what costs; 2,487 acts of thanksgiving.
2. Wed. *S. Francis of Paula, C.*—True love of the Sacred Heart; 8,353 religious.
3. Thurs. *S. Richard, B.C.*—Fidelity in doing our duty; our departed Directors and Promoters.
4. Fri. THE SEVEN DOLOURS B.V.M.—FIRST FRIDAY OF THE MONTH.—Grace to remember our Lord's sufferings; 2,269 in affliction.
5. Sat. *S. Vincent Ferrer, C.*—Memory of God's judgments; our dead Associates.
6. PALM SUNDAY.—A fervent desire to increase God's glory; 1,463 promoters.
7. Mon. *Feria*.—Pity for the souls in Purgatory; 15,274 dead.
8. Tues. *Feria*.—Grace to conquer human respect; 12,825 young people.
9. Wed. *Feria*.—Courage in God's service; 4,449 parents.
10. MAUNDY THURSDAY.—A lively faith in our Lord's presence on the altar; 4,554 clergy.
11. GOOD FRIDAY.—Deep sorrow for sin; 13,930 sinners.
12. HOLY SATURDAY.—Grace to despise worldliness; 3,854 graces of perseverance.
13. EASTER SUNDAY.—GENERAL COMMUNION OF ATONEMENT.—Love of the spirit of the Church; 6,967 interior graces.
14. *Easter Monday*.—Patience with the humours of all; 1,553 graces of reconciliation.
15. *Easter Tuesday*.—Grace to behave reverently in Church; 2,041 parishes.
16. Wed. *Of the Octave*.—Generosity in our dealings with God; 3,593 vocations.
17. Thurs. *Of the Octave*.—Zeal for the spread of the faith; 702 foreign missions.
18. Fri. *Of the Octave*.—A truly Catholic spirit in the home; 5,913 families.
19. Sat. *Of the Octave*.—Kindness to our neighbour; 1,517 superiors.
20. *Low Sunday*.—Great desire of the gift of prayer; 8,545 various intentions.
21. Mon. *S. Anselm, B.C.D.*—Zeal for the innocence of children; 20,020 children.
22. Tues. *SS. Soter and Caius, MM.PP.*—Esteem for rule; 2,025 communities.
23. Wed. *S. GEORGE, M.*, Protector of England.—Strong trust in God's protection; 2,697 temporal undertakings.
24. Thurs. *S. Fidelis of Sigmaringa, M.*—Grace to listen with docility to sermons; 993 missions or retreats.
25. Fri. *S. Mark, Evang.*—Devotedness to the cause of Catholic education; 1,347 colleges and schools.
26. Sat. *SS. Cletus and Marcellinus, MM.PP.*—Charity to the suffering; 3,834 sick.
27. SUN. *Second after Easter*.—(*S. J., B. Peter Cantius, S.J., C.*)—The desire to be like our Lord; 1,957 novices and Church students.
28. Mon. *S. Paul of the Cross*.—Zeal to cooperate with all good; 1,493 spiritual undertakings.
29. Tues. *S. Peter, M.*—Strong faith; 1,415 heretics and schismatics.
30. Wed. *Octave of S. George, M.*—Innocence of life; 3,423 First Communions.

An Indulgence of 100 days is attached to all the Prayers and Good Works offered up for these Intentions.

Intentions sent for publication will be in time, if they come to the hands of the Central Director on the *morning of the eleventh* day of the month. All envelopes enclosing intentions to be recommended, or letters concerning the business of the Apostleship, should be marked C.D. on the address, and *should contain nothing private*. When answers are required a stamp should be enclosed.

Many of the Local Directors of the Apostleship have powers to grant admission to the Archconfraternity of the Sacred Heart also. This can always be obtained by addressing the Central Director as below, who also may impart the Apostolic and Brigettine Indulgences to the Rosaries of the Members.

For diplomas of affiliation, or those conferred on Promoters, apply, in Great Britain, to the REV. A. DIGNAM, S.J. (C.D.), Holy Cross, St. Helen's, Lancashire.

Intention Sheets, either large, for Church doors, or small, for the prayer-book, the Indulged Badge of the Members, the bronze Cross, also indulgenced, of the Promoters (*Zélateurs* or *Zélatrices*), the Monthly Ticket of the three degrees of the Apostleship (containing the Fifteen Mysteries), Blank forms of Certificate of Admission, Forms also of admission to the Archconfraternity of the Sacred Heart, may be had from F. GORDON, St. Joseph's Library, 48, South Street, Grosvenor Square, W.

## *SOME NOTES ON OUR CATHOLIC MISSIONS.*

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### *PART THE NINTH.*

WE must bring our survey of the missions to a close with a few words on the missions to the Indian tribes of America. These are the only missions in the New World that fall within the limits of our subject, but it is evident that they form but the smallest part of the Church's work in America. Her work mainly lies in the crowded cities, and in towns and villages in the agricultural and mining districts, a work much the same that she has to do in Europe. Already the position the Catholic Church has won in America makes it the most prominent religious body in the New World. Canada is in a great measure a Catholic country, in South and Central America Christianity and Catholicity are, except in a few Protestant colonies, synonymous terms, finally in the United States the Church counts seven million Catholics and six thousand priests. Probably the most fruitful mission work in America is that of the missions preached in the great centres of population, missions which every year draw numbers of Protestants into the Church, and bring back to the practice of religion hundreds of those who, Catholics by birth, have for one reason or another on emigrating to America given up for a time their religious duties. But these are "home missions," and our concern here is mainly with missions to the heathen and the infidel. So, too, we need not speak here of the negro mission in America, a work that may yet be the means of sending much

MAY, 1884.

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needed help to the missions of Africa. We are only concerned here with the Indian missions.

Their history in the past is the history of the exploration of America. It was the Franciscans that first explored California, the very name of San Francisco is a monument of their missions. A Jesuit was the first white man that ever heard the roar of Niagara, another Jesuit was the first to look upon the waters of the Mississippi. But the days are gone when the main work of the American missions was among the Indian tribes that possessed an almost unknown land. In all the North they have dwindled to a handful. In 1872, when the total population of the United States was over thirty-eight millions, official estimates put the total of the Red Indian population at only three hundred thousand, chiefly living in the Indian territory and the Rocky Mountains.\* Yet even this handful cannot be left to perish. The wrongs they have suffered at the hands of the dominant race, the tenacity with which many of the tribes have clung to the faith received in the older missions, the very traditions of these old days, are so many motives for sparing no effort to win to God the red race, even in the North, where white conquest has almost swept it away. Much more is there reason to

\* Bollaert in 1863 gave the following estimate of the Indian population of America :

Mexico	..	..	4,000,000	} Being 15 per cent. of the entire population—the other races being: whites 52 per cent., negroes 17 per cent., mixed races 16 per cent.
Peru	..	..	1,600,000	
Bolivia	..	..	1,400,000	
Central America	..	..	1,000,000	
Paraguay	..	..	700,000	
Ecuador	..	..	500,000	
United States	..	..	500,000	
Other countries	..	..	1,314,710	
			11,014,710	

This estimate is taken from the article on "America," in the latest edition of the *Encyclopædia Britannica*. It brings out clearly the fact that the great mass of the Indians lives in Central and South America. One is surprised at seeing no special estimate given for Brazil.

maintain and extend the southern missions, where the tribes are still numerous and powerful.

For many of the Indian missions of North America we have very scanty information. Perhaps it will be best to speak only of those missions of which we have details. We begin with the mission of the Oblates of Mary in the north-west of British America. Their Vicariate of the Athabaska-Mackenzie extends from the north-western shores of Hudson's Bay to the frontier of Alaska, and from the upper waters of the Mackenzie and the Athabaska through a wilderness of lakes and forests to the shores of the Polar Sea. Much of the work of the mission has to be done in the long winters, when travelling is only possible with help of sleds, dog-trains, and snow-shoes. The mission stations of the Vicariate are mostly established at the forts or trading stations of the Hudson's Bay Company—the farthest to the North is at Fort Mackenzie, where the river of that name flows into the Polar Sea. The staff of the mission consists of two bishops and twenty priests. There are about ten thousand Catholics.

The Indian mission of the Canadian Jesuits has four stations: the principal station being the mission of the Holy Cross at the Catholic Indian village of Wikwemikong, on Manitoulin Island in Lake Huron. The other missions are the mission of the Sacred Heart of Mary at Garden River, the mission of the Name of Mary at Sault Ste. Marie, just inside the frontier of Michigan, and the mission of the Immaculate Conception at Fort William on the north shore of Lake Superior. Seventeen priests and nineteen lay-brothers are employed on these missions. Each of these stations is a centre for long excursions, radiating in various directions both in Canadian and United States territory, wherever a few Indians are to be found. The tribes of this region are of the Algonquin race. In 1872 their numbers were estimated at about 10,000, of whom one-third were Catholics,

about 1,000 Protestants, the rest infidels. At this date there were 500 Indians settled in the village of Wikwemikong, "twice as many as were to be found in any other settlement throughout the whole country, except similar reserves attended by the Sulpician and Oblate Fathers near Montreal." The ordinary life of the priests of these Indian missions is thus described in a report on the mission of Canada :

While one of the Fathers stays at the village, the other, or the others, if there are several, are obliged to scour the country, summer and winter, across forests and lakes, in search of their flock. In summer the missionary sets out in a light bark canoe, light enough to be carried from one river to another, or to be taken from the water where rapids prevent navigation. But in winter he has to travel on large snow-shoes, and to draw after him his baggage on a little sleigh. At all seasons, he is obliged to pass the night in the open air, and for this reason, usually carries a buffalo robe to shelter himself against the storms in summer or the cold in winter. Besides this he needs also all that is required for saying Mass, vestments, books, &c. For the transport of these objects, one or two Indians usually accompany the Father on his journeys. Arrived at a station of Indians, our missionary at once sets to work. He begins by reciting and making them repeat the principal articles of the Christian doctrine; he then administers the sacraments according to their needs, and sees that all fulfil their duty of yearly Communion. This done he sets out for the next station, distant generally several days' journey, and thus a tour is made lasting one, two, or even three months.

The mission of the Rocky Mountains was founded in 1840 by Father Pierre de Smet, whose name is well known throughout Europe and America as the most successful Indian missionary of our day. The mission was really begun by some Christian Iroquois who more than ten years earlier had wandered into the Bitter Root valley in what is now the territory of Montana. There they were adopted into the Flathead tribe, and told

their new friends about the Catholic religion and its missionaries. The Flatheads immediately resolved to invite the "Black-robe" missionaries to settle among them, and from between 1830 and 1839 despatched three successive expeditions to St. Louis for this purpose. The two first failed, some of the Indians being killed by hostile tribes, and the survivors forced by want of food to give up the enterprise, but the third expedition reached St. Louis in the autumn of 1839, after a march of nearly three thousand miles, and next year De Smet was at work among the Flatheads, and the whole tribe is to this day Catholic to a man. In those days St. Louis was the farthest outpost of civilization in the Western States, and the slopes of the Rocky Mountains were an unexplored wilderness. Now large portions are occupied by the white men. The missions of the Jesuits are situated in the three territories of Montana, Idaho, and Washington. We take the following particulars from the general report of the Rocky Mountains mission for 1881.

The territory of Montana contains about 40,000 Indians, and as many whites, chiefly settlers connected with the mines. There are three missions in the territory: St. Mary's (established 1840), St. Ignatius (1844), St. Peter's (1859—60), and Helena, the capital of the territory (1866). This last mission is chiefly for the miners. There are more than 6,000 white Catholics in the territory, and between 2,000 and 3,000 Indians at the Catholic mission stations. They include the Flatheads, Kalispels, and Pend d'Oreilles. Besides these there are in the territory tribes numbering in the aggregate 9,000 souls, which are nominally Catholic—many have been baptized, and some of them are able to say their prayers, but for want of a sufficient number of missionaries they have no priests among them, and many have fallen back into polygamy and superstition. The territory is about as large as the whole of Italy, and this

explains how the handful of missionaries at work in it, find it absolutely impossible to visit the more distant tribes.

In the territory of Idaho there are two missions—the mission of the Sacred Heart (1842), and that of St. Joseph's (1875). At the mission of the Sacred Heart there are more than 1,200 Catholic Indians, including the whole tribe of the Cœurs d'Alène, who are mostly successful farmers, settled on a reserve round the mission. At St. Joseph's there are 400 Catholic Indians (Nez-Percés), and 115 whites.

In the territory of Washington there are two missions—Colville (1845), and Yakima (1870). In the Colville mission the entire tribes of Sgojelpi, Snackeisti, and Lower Kalispel Indians are Catholics, and these tribes number more than 2,000 souls. Besides these there are Catholics to be found in some of the other tribes, and a large number of Catholic settlers. The Yakima Indians are about 3,200 strong—of these 2,000 are pagans, 600 Catholics, and about as many more Protestants, mostly perverts from Catholicity during a series of years in which the Government gave the agency of the district to a Protestant minister, so that the Catholics were for a long time deprived of their priests.

There are now fifty-three priests in the Rocky Mountains, but only a few of those are at work among the Indians. A large number of the missionaries are engaged in work for the white settlers. In 1881 the adult baptisms were 150, in 1882 they were 147; of these twenty-four were converts from Protestantism, the rest from paganism. The Catholic Indians are nearly (if not more than) 7,000. Besides these there are 9,000 more who are at least nominally Catholics, and who would be good Catholics if priests were sent among them. The Catholics of the whole district are upwards of 40,000.

In speaking of the mission of Yakima, we have men-

tioned that for some years a Protestant Government agent was able to exclude the Catholic priests from the district. This, however, was only one incident in what must be called an organized persecution of the Catholic Indians in the United States. This is one of the many scandals connected with the Indian agency system. The agent, who is supposed to be the protector of the Indians on the reserves in his district, has too often plundered and oppressed them. But a more terrible wrong has been done them by the persistent use of the agency system as a means of opposition to the Catholic missions. In 1870 the Government made an arbitrary division of the Indian agencies among the different religious denominations in the United States, and, regardless of the fact that most of the Christians among the Indians were Catholics, and that the Catholic missions had done ten times more work for the Indians than any others, handed most of the agencies over to the Protestants. On this point Dr. O'Connor, the Vicar-Apostolic of Nebraska, writes thus in a report dated from Omaha, December 13, 1879 :

There are in all seventy-two Indian agencies. In forty of them we had missions for a long period ; in many others all the Christian Indians, or at least the greater part of them, were Catholics ; in some of them the Indians have been Catholics for centuries. In 1870 we had the almost uncontested possession of these countries. In thirty-two other agencies there were a few Catholics, but there was no permanent mission. Nevertheless, seven agencies only were assigned to us out of seventy-two, and 80,000 Catholic Indians were placed under the spiritual and temporal charge of various Protestant sects.

But how have they discharged their duties ? Mr. J. B. A. Brouillet, of the Indian-Catholic bureau, tells me they have even prevented the Catholic priests from visiting the agencies to minister to the spiritual wants of the Indian Catholics, and that the Indian bureau has lately approved of this proceeding, affirming the right of the Protestant agents to

exclude the priest from a reserve. He cites as a proof of this usurpation the instance of a priest residing in California, who, without any form of trial, was hunted from a reserve, cast into prison, and brutally beaten. The attention of the minister having been called to this fact, the Commissioners for Indian affairs approved of the abuse of power on the part of the agent.

'The Osages,' says a writer in the *Catholic World*, 'who are now settled in the Indian territory, are, and for a long time have been, almost all Catholics. Nevertheless, they were given to the Quakers, and Friend Gibson published an edict, prohibiting the priests and Catholic teachers from having a residence in the reserve.'\*

Three times the Osages sent petitions to Washington, begging to have their priests given back to them. Their petition was supported by an officer who knew them well—General Ewing. "The question is as clear as day," he said; "you should give the agency to the Catholic Church, or you should announce that President Grant has changed his policy, and now wants to impose on each Indian tribe the form of Christianity which he thinks best for it." But it was all in vain. The Quakers were left in possession. The letters of the missionaries among the Indians still not infrequently contain complaints of the treatment they receive from the agents. It is worth noting here that the missionaries seem to be agreed that all would be well if none but officers of the United States army were put in charge of the agencies.

We must add a few words on the missions of Central and South America. In these countries the Indian element in the population is an important one, and in the still imperfectly explored interior of South America the tribes are living still much as they did centuries ago. Except in this region and in the extreme south, paganism may be said to have been completely banished from the land by the old missionaries. Unfortunately here, as elsewhere, the calamities of the last century, the sup-

\* *Annals*, May, 1880, pp. 178, 179.

pression of the Society of Jesus, the destruction of its missions in Paraguay and Brazil, the subsequent falling off in the supply of missionaries of the other orders, have produced evil results not yet entirely repaired ; and the series of revolutions in the present century have only too often placed in power men hostile to the Church and the religious orders. Happily there are now signs of the beginning of a better time—a time of peace in which the Church will be able to regain lost ground, above all, by providing for the education of the young. The Franciscans, Dominicans, and Jesuits are at work for this end in many parts of Central and South America. The English Jesuits have missions in Jamaica, Honduras, and British Guiana, among a singularly mixed population of European colonists, Negroes, Indians, and Chinese and Hindu coolies. The Pères du S. Esprit supply missionaries to French Guiana, and the Redemptorists to Dutch Guiana. The Jesuits are also at work in Brazil, Ecuador, Chili, and Paraguay, chiefly among the white and mixed races. The Dominicans have a mission in Brazil. The Franciscans have houses in Ecuador, Peru, Chili, Bolivia, the Argentine Republic, and Brazil, with missions among the Ciriguani and Tolba Indians in Bolivia, and also among the tribes on the Amazon and the Rio Negro. Finally, Don Bosco's Salesians, after establishing themselves first in the Argentine Republic, have lately undertaken missions among the Patagonians, a people which, so far as its temporal surroundings is concerned, is one of the most wretched in the world. Thus throughout the whole length of the American continent, from the stations established by the Oblate Fathers on the Mackenzie River among the ice and snow of the north, to the new missions of Patagonia in the extreme south, the Catholic missions are everywhere at work, and already it may be safely said that the future of the New World belongs to the Catholic Church.

We have completed our survey of the Catholic mis-

sions in Asia, Africa, Oceanica, and the New World. We have seen how in our day as of old the Church can produce missionaries and martyrs not unworthy to be counted with those of the past, and how now, as then, she gathers yearly thousands of the heathen and the infidel into her fold, and is able to preach the same doctrine to every race of men, and prove by deeds her claim to be the Church Catholic. We have seen how much has been done to repair the wreck and havoc wrought by the destruction of religious orders and missions in the last century, but we have seen too how much has still to be done, how much ground is unoccupied, how many there are who have none to preach to them the good tidings, how poor are the existing missions in all temporal resources, and how insufficiently they are supplied with apostolic labourers. Now this is a work in which we all can aid—a work of the highest charity, a work most pleasing to the Sacred Heart. We are moved by hearing of famine or pestilence in far-off lands, and benevolent and charitable men are ready to send help freely in such cases to the ends of the earth. But the missions have to supply a direr need—cannot help be as freely found for them?

What can we ourselves do in this matter? Let us ask the question honestly, not hoping for the answer that we can do nothing, or next to nothing, but that God will bless our good desires. If the question is asked and answered in earnest, our answer must be, that we can and ought to do a great deal. Let us see what we can do, and do it.

I. Whatever we do must be done in the spirit of faith, and therefore we must begin and carry it on with prayer. The work of the missions is no mere human enterprise to be accomplished with human means; if it were, we might well despair of ultimate success. No, it is a work begun by God's command, and carried on with trust in His promises and reliance on His constant aid. It is for us

to fulfil the one condition that He has attached to these promises: we must ask if we would receive. Our Lord's own words tell us what we are chiefly to ask for. We read in St. Matthew how, "seeing the multitudes, He had compassion on them, because they were distressed and lying like sheep that have no shepherd. Then He said to His disciples, 'The harvest indeed is great, but the labourers are few; pray ye therefore the Lord of the harvest that He send forth labourers into His harvest.' "\* This is the first need of the missions—more men to reap the fields that are white for the harvest. Then we must pray that God will bless their labours; that more and more souls may be gathered into the one fold of the Good Shepherd.

II. We must join almsgiving to prayer. There are few who cannot give even a little. The vast sums collected in England by Protestant missionary societies are largely put together by widespread collections of small sums. Hitherto we have done little. We could do much more if we would work on the lines of the organization supplied by the Society for the Propagation of the Faith, the central idea of which is the collection of a trifling subscription each week from a large number of members. This work has the additional advantage of supplying to its members, through the publication of the *Annals*, information as to the missions. Besides this there is the Association of the Holy Childhood, a work that ought to be organized in every Catholic school. Finally, Catholics can help directly in the preparation of labourers for the mission field by aiding, according to their means, the College of St. Joseph at Mill Hill, the Apostolic Schools of Littlehampton and Mungret, near Limerick, and the College for African Missions at Cork; or they can send help direct to special missions through the religious orders that have charge of them, or through the Society for the Propagation of the Faith.

\* St. Matt. ix. 36—38.

III. Lastly, there is a form of help which is the most valuable of all, and which we may hope our people in Great Britain and Ireland will be able to give more freely in the future—men and women, priests and lay-brothers and nuns for the missions. There is no mission which would not gladly welcome such help: there are many in which English-speaking missionaries would be of special service. Thank God, there are already not a few Irish and English labourers at work in the field, but it would be well if there were more. The very history of the days when Keltic and Saxon missionaries vied with one another in the conversion of Northern and Central Europe ought to make us ready to do all we can by prayer, by almsgiving, by cooperation with existing missionary colleges, to help to supply again men of the same spirit to the same work in more distant lands. Commerce, war, exploration, adventure, carry our people to the ends of the earth. If a few more would but be drawn to the career of the missions, great things might be done for God, especially in those lands where England rules over non-Christian races.

There is an objection which is invariably made to suggestions like these. We shall state and answer it in words taken from a sermon preached by the Cardinal Archbishop of Westminster on this very subject. With his eloquent words we close our “Notes on Catholic Missions”—

I can conceive that some one may say, “We need everything at home. We have thousands and tens of thousands without education. Half the population of London never go to church: perhaps have never been baptized; or if they were, they live as if they never had been. Here is our heathen world. Here is our missionary work. Why, then, send missionaries into other lands?” The answer is,—If you wish to put out a fire, you have only to stifle it. Stifle the zeal of the Church, and you extinguish it. Keep down the flame of the love of God and of your neighbour, and it

will soon die out. This answer would be sufficient, but we have an ampler reply. Our Divine Lord has promised: "Give, and it shall be given to you;" and therefore if I did not know how to find the means even to build a school, I would not refuse alms to send the Gospel to the heathen. Be assured that the same Lord, Who is Almighty, is also generous. He is able and willing to give us all we want. It is an axiom of faith that the Church was never yet made poor by giving its last farthing for the salvation of souls.\*

\* *Sermons on Ecclesiastical Subjects*, vol. ii. pp. 372, 373.

## FASHIONS FOR MAY.

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WE have not been paying a visit to the warehouse of an eminent Parisian costumier, nevertheless we are going to say a few words under the above heading. Our Queen (not Queen Victoria, but the Queen of Heaven) is going—if the metaphor be not too harsh—to hold her great annual reception, her Drawing-Room, this month. Not once a week, or twice, but every day and all day long she will keep open Court, to greet with special welcome all those of her loving subjects who may present themselves. And it is natural that we should begin to consider in what manner of raiment we shall appear before her. What shall be our Fashions for May?

The material of our costume must be something durable, something that can still be worn when the month is out, something that will last even till May comes round again. We venture to suggest as an appropriate outfit, which, as being entirely *en règle*, will ensure us a cordial welcome, *Plain Living* and *Devotion to the Poor*. Let us set forth some of the excellences and fitnesses of this spiritual raiment, somewhat after the fashion of those enterprizing firms which fill half a column of *The Times* with a sort of litany of praises in recommendation of their wares.

Plain Living: in dress, in food, in amusements.

Plain Living makes us less unlike our great Model, Mary's first-born, Who was poor and in labours from His youth, and Who had not where to lay His head.

Plain Living leaves us a greater surplus to bestow on works of religion and charity.

Plain Living leaves our hearts more free from that dangerous "fascination of trifling" with which the world ever tends to engage us.

Plain Living leaves us a greater store of energy for good works.

Plain Living, by involving us in some voluntary privations, tends to make us think more of those destitute poor around us whose whole life is one long series of privations.

By Plain Living we shall set a good example, especially to those outside the Church, to whom the unworldliness of Catholics will always appeal with much force.

By Plain Living we shall do our share in helping to remove a great cause of discontent among the poor, who are impatient on seeing opulent self-indulgence side by side with, yet careless of, the extremest destitution.

Lastly, but not least, by Plain Living we shall approve ourselves, in one respect at least, worthy descendants of our ancestors in the faith. On this subject we will venture to quote here a passage from a collection of sermons recently published.

The men and women from whom we inherit the faith and religion of our Lord were men and women in few things more superior to those who have come after them than in the severity, the simplicity, the manliness and virtuous dignity, of their lives. They rose early and ate and drank simply and sparingly, and were not afraid of heat or cold; they could brave the weather and live in the open air, and their houses and their chambers knew nothing of the thousand so-called necessities of the men and women of our time. Their amusements were manly and vigorous, their table was plain, their dress inexpensive. . . . When they were children they obeyed their parents, and did not expect to be petted and indulged in every whim and fancy. . . . Here is a matter not for the priest alone, or the religious alone; it is a matter for laymen and gentlemen and fathers and mothers of families, as they value their own souls, and

the souls of their children, and as they will give an account of their responsibilities to the great Judge at the end of their time. Then they will be asked what they have done towards staying the plague of luxury and licence of manners, or whether they have been on the side of the increase of that licence and of the gradual declension of virtue and morality in a land which still calls itself Christian. It matters comparatively nothing how far the world may at this moment be from the final victory of licence and immorality. What does matter to us, here and now, is this—that we should stand up in our generation for ancient purity, for frugality, and temperance, and virtue, for the holy discipline of the Christian home, for the manly severity of life which made those who are gone before us able to resist as they did the tyranny of the State and the civil and social proscription under which they suffered, in order to hand on to us the treasures and traditions of old Catholic manners.

And then, secondly, Devotion to the Poor. Devotion to the Poor by generous almsgiving, by earnest work, by loving companionship.

Devotion to the Poor because they have the special blessing of Jesus, and therefore the special protection of Mary.

Devotion to the Poor because in a special manner they stand in the place of Jesus, Who said: “The poor ye have always with you, but Me ye have not always.”

Devotion to the Poor because their true interests are so much neglected by those outside the Church, for whose shortcomings in this respect it behoves us to supply.

Devotion to the Poor, so many of whom are yearly lost to the Church, and only too often, it may be feared, for want of a helping and sustaining hand, or of a good word in season.

Devotion to the Poor, so many of whom would be brought into the Church if only we as Catholics were more conspicuously distinguished for our practice of this virtue.

Devotion to the Poor, so many of whom are deceived by the specious reasonings of designing men, ever on the watch to draw them away from belief in God and the practice of religion, but who might be saved if salutary influences were brought to bear upon them.

Devotion to the Poor, that we may hereby cooperate, in our measure, with the zealous labours of our clergy.

Devotion to the Poor, that we may aid in preserving and spreading that faith which our pious forefathers handed down to us at so much cost to themselves, and which we, perhaps without any effort on our part, have inherited from them.

Devotion to the Poor, far more for our own sakes than for theirs, since nothing is more calculated to wean our hearts from earthly things than close contact with poverty and affliction, and nowhere shall we meet with brighter and more moving examples of every Christian virtue than among those who are poor and stricken by God.

And, above all, let us not be content with almsgiving, or even with working for the poor at a distance ; but let us go among them, and become their friends, and bear our part in one or more of those many schemes which are now on foot for the promotion of their well-being, but which too often languish for want of earnest cooperation. And let us not imagine that in this we are doing any new thing, or practising any strain of virtue unknown to the earlier ages of the Church. Hear the fervid words of St. Jerome, writing to a noble Roman who had heroically devoted himself to the service of the poor.

I learn that you have founded at the Port of Ostia an asylum for destitute travellers, that you have planted a shoot from the tree of Abraham on the coast of Italy, and have raised another Bethlehem, a house of bread, on the spot where Æneas traced the lines of his camp. Who would have believed that the descendant of so many consuls, bred in the senatorial purple, would have dared to appear clothed in the

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black tunic without blushing at the gaze of those who were his companions? Yet although you, the first of patricians, have become a monk for the sake of the poor, find therein no subject of pride. Well may you humble yourself, for you will never be more lowly than Jesus Christ. I desire that you walk barefoot, make yourself equal with the poor, knock modestly at the door of the indigent, become an eye for the blind, a hand for the maimed, a foot for the lame, a carrier of water, a cleaver of wood, a lighter of fires; but then—where are the buffetings and spittings, where the scourge, where the Cross, where the death?\*

\* S. Hieron. *Ep.* 26 (ad Pammachium).

## THOUGHTS ON ST. JOSEPH.

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### IV.

#### THE ANNUNCIATION.

THE ways of God are not as the ways of man, and it is one of the characteristics of the manner in which His great counsels are carried out, that there is so much in it that is unexpected, sudden, silent. It was His will that the Incarnation should take place, in the fulness of time, in the womb of a pure Virgin, who was at the same time united in the holy bond of marriage to one like herself in his love of virginity. The fulness of time had now come, the period marked out by the prophecies had elapsed, the whole condition of the chosen people showed that there could be no more delay. The signs of the approaching King were all around. And to these arrangements of Providence in the ordering of human events, there was a large and deep answer, so to say, in the hearts of men, and especially among the Jews themselves, and the most holy souls in the nation. Simeon, who had received the promise that before he died he should see the Christ, Anna the prophetess, who spent her whole time in fastings and in prayers in the Temple, were but instances of the great expectation which was consuming the hearts of all those who studied the prophecies and longed for their accomplishment. Even outside the holy people the world was full of vague anticipations, founded in part on ancient traditions, in part also a profound sense of the utter misery of the human race in its present condition, of the failure of all

human power to find a remedy for that misery, of the perpetual downward tendency of mankind to still deeper degradation, and perhaps also on an innate and undying instinct of the human heart, amid all its delusions and wanderings, that it has a God, and that its God will not leave it without succour.

The chosen pair, Mary and Joseph, living in the cottage at Nazareth, in front of the cave which has ever since that time been the darling shrine of Christians, shared, as has been said, the anticipations, the longings, the desires of so many other holy souls at that time. No thought was more constantly in their hearts than the thought of the coming King. Their prayers and affections and aspirations were all directed to this. They understood also that the Mother of the promised Child was to be a Virgin, for this had been most precisely foretold in the prophecies concerning her. They were of the House of David, and they knew that the promised Child was to be of the House of David. If Mary could have thought of herself, she might have seen that she was one of a few at that time alive, one of whom would be that blessed Mother. Her darling desire was that she might know her, serve her, devote her life to ministering to her. St. Joseph had the same immense longing for her appearance, and was as eager as Mary to become her servant. One thought alone never came into the hearts of either—the thought that the Holy Child was to be born of Mary, and that Joseph was to occupy, in the Kingdom of the Incarnation, the office of Father to the coming King. Mary did not understand that, by her virginal vow, she had made herself the most fit of all the women of Israel to become the Mother of God. Joseph did not understand that, by the union of his heart to the holy purpose which his Spouse had conceived, he also had made himself the most fit man in all the nation to be the husband of the Virgin Mother and the protector and father of her Son.

The first step in the carrying out of the great counsel of God was taken when the Angel Gabriel in the Temple appeared to St. Zachary, and told him that he was to be the father of the precursor of the Messiah, the prophet who was to prepare the way for His reception by going before Him in the spirit and power of Elias. The conception of the Baptist was the secret of his holy parents. St. Elisabeth hid herself, and St. Zachary was struck dumb after his vision, as a chastisement for his hesitation in accepting the message of the Angel. St. Elisabeth was a blood relative of Mary, but they lived in different and distant parts of the Holy Land, and, even if they had met in the interval between the conception of St. John and the Annunciation, it is not likely that the secret would have been communicated without some special intimation that such was the will of God. One of the first principles which must be acknowledged by all who endeavour to understand the simple history of God's dealings which is contained in these early chapters of the two Gospels of St. Matthew and St. Luke, is the saintly instinct of silence which animates all the human agents in that history. This is, after all, simply the principle which runs through the lives of hundreds of saints. For never have the servants of God been otherwise than silent or secret as to the favours which He has bestowed upon them, and the great commissions which He has intrusted to them. To speak about such things without necessity would be to show an absence of that sanctity to which alone such great favours can be shown. Thus, during those six months which succeeded to the conception of St. John, God and His angels alone, except that holy pair themselves in their deep religious seclusion, knew that the Precursor of the Messiah was already in the world. They were months of intense recollection, and of fervent prayer, to those holy parents in their home in the mountains of Judæa. The world went on its way, even their neighbours had no suspicion of what was at hand.

It is very likely that the marriage of St. Joseph and our Blessed Lady took place about the time at which it is now kept in the Catholic Church, rather more than two months before the Annunciation, and eleven months before the Nativity of our Lord. Mary had thus been a bride for eight weeks or so when the Angel came to her to announce to her that she was chosen to be the Mother of God. The designs of God are special in each single soul, and although the lives and offices of Mary and Joseph were so closely interwoven in the eternal counsels, still the thread of each vocation was separate and individual. The Providence over Mary was one, and the Providence over Joseph was another. It was the design of God in the first place, to test, if so we may speak, the Blessed Mother, and then, in the second place, to test her holy Spouse. On the test and trial of each was to come the immense grace and reward of the boon which was intended for each. What is more, the holy resolution which they had both formed was to come into the trial of each, though in a different way, and the grace bestowed upon Mary was to be, in the first instance, an element in the trial of St. Joseph, and yet at the same time it was to be the foundation of that lofty office which he was called on to hold in the Kingdom of God. If Mary had not been bound by her vow, she would not have gained the immense merit of her humble question to the Angel, *Quomodo fiet istud?* on which was founded the sublime grace which was announced to her in the answer of Gabriel, *Spiritus Sanctus superveniet in te*. If Joseph had not renounced all fatherhood by uniting himself to the virginal purpose of Mary, he would have had less difficulty under the exquisite trial to which his sanctity was put between the moment when he became conscious, in whatever manner, of the Conception of our Lord in the womb of his Spouse, and that at which he received a direct injunction from Heaven as to the office which he was himself to undertake.

It hardly belongs to the purpose of these chapters to enter at any length on the circumstances of the Annunciation. What is of importance to us here is that this great mystery was carried out without being immediately revealed to St. Joseph. It was Mary's own secret, and she had no command, as far as we are told, to communicate it even to him. God acted as the Master and Lord of her whom He made His Mother. He dealt with her as with one who belonged to Him alone, at least for the time, in order that both these glorious Saints should show forth the most exquisite and lofty virtue in their conduct one to another. Mary was to have the immense merit which was involved in her beautiful silence, and all the acts of virtue which it entailed. Joseph was to have the merit of his sublime charity, prudence, humility, and the great revelation and commission, with which his trial closed, were to be the reward and crown of those virtues in him. Thus, in all this history, God was making His chosen Saints more and more perfect, and using the circumstances and relations which arose, as it were, naturally in the order of His providence, as the means of eliciting from these blessed souls the exercise of the highest virtue.

It must also be remembered that we have no single continuous narrative of the events of this period in the lives of Mary and her blessed Spouse. There is, as we just now said, an instinct of silence about the saintly souls who are the personages in this history. It is equally true to say, that there is a rule of silence in the Evangelical historians themselves as to those incidents of the story which do not directly refer to the object which each one of the two writers severally has in view. That St. Matthew omits much, and that St. Luke omits much, which might have been said, is obvious at first sight. We have to make up one complete account of what took place, first, by joining the two narratives together, and then by reminding ourselves of much which is not

mentioned directly by either, but which must have taken place, and which is, indeed, implied in what they say. We have had an instance of this last class of facts in what has been said about the vow by which Mary, and, as it seems certain, Joseph also, were bound. This is nowhere mentioned, but we are as certain of it as if it had been mentioned, from the words of our Blessed Lady to the Angel at the Annunciation. The narrative in St. Luke is simply an account of what took place in, and with regard to, our Blessed Lady herself. It makes no mention of St. Joseph's hesitation, nor does it tell us, of course, to what that hesitation referred, nor how it was ended. It does not tell us, either, that he accompanied our Blessed Lady in her Visitation, or that he did not. It leaves him out altogether—very possibly, in part, because St. Matthew had already told us so much about him. On the other hand, St. Matthew leaves out altogether both the Annunciation and the Visitation. It would be most unreasonable to suppose that he was ignorant of either. It would be equally unreasonable to expect him to mention them, for the simple reason that such mention would not have been in the line, so to say, of his purpose. His purpose is to begin his Gospel with a peremptory and satisfactory proof of the Divinity of the Child conceived in the womb of Mary, and of her Virginal conception, a proof which would also show that in these truths was contained the fulfilment of an acknowledged prophecy. This proof was ready to his hand in the few verses in which he relates the difficulty of St. Joseph, the dream in which the Angel removed that difficulty, and the passage from Isaias in which the prophecy was contained. In the same way he does not even relate the Nativity of our Lord, but speaks of it as known, and then introduces the testimony of the Wise Kings, and of the Scribes at Jerusalem as to the place of His Birth.

Thus, from the accounts of the Evangelists, it is not at all reasonable to take for granted that Mary and

Joseph were immediately separated in consequence of the visit which, in obedience to the will of God as implied in the words of Gabriel, Mary paid to her cousin Elisabeth, in the province of Judæa. The Annunciation took place at the time of the year when it was the custom of the Jews to resort to Jerusalem for the great feast of the Pasch. We know from St. Luke that it was, a few years later, the custom of St. Joseph and our Blessed Lady to go up from Nazareth at this time, and it is most likely that this devotion was one which they had practised all their lives. Again, it is not probable that our Blessed Lady would take this long journey into Judæa without a companion, nor with any other companion than St. Joseph. The town in which Zachary and Elisabeth dwelt was some distance beyond Jerusalem, and thus it seems certain that St. Joseph accompanied our Lady, after they had paid their devotions in the Holy City, to the home of her kinswoman. Nor is there any reason for thinking that she would return home alone without him. Thus he would have been with her during the journey, with her at the feast of the Pasch, and with her at the moment when she met her cousin St. Elisabeth, when the dialogue between them took place, when she was hailed as the Mother of God, and when she uttered her wonderful canticle of the *Magnificat*, which is largely founded on the canticle of Anna, the mother of Samuel, a sacred hymn with which no pious Israelite of the time could be unacquainted. It is the more reasonable to suppose all this, as under any other supposition, our Blessed Lady would have had to find a pretext for her visit to St. Elisabeth, without revealing to St. Joseph the true grounds on which she acted in obedience to the Angel. It is also natural to suppose that when the time came for her to return to Nazareth, St. Joseph would be there to accompany her home.

It may seem that this account of the circumstances,

however natural in itself, involves the supposition that St. Joseph was already, more or less, conscious of what had taken place in the Incarnation, almost from the very day of the Annunciation. This would appear to be inconsistent with the anxiety, or perplexity, to which this blessed Father was subjected, and from which he was finally removed by a special revelation, made to himself. But, in the first place, as we shall see, the revelation made to him by the Angel referred, not only to the Incarnation, but also and mainly, to the line of conduct which it was the will of God that he should himself pursue in consequence of the Incarnation. Now as to this last point, there was nothing in what had been revealed, either to our Blessed Lady or to St. Elisabeth, which could furnish him with any guidance. But, in the second place, it would not be enough for St. Joseph to hear our Blessed Lady and St. Elisabeth speaking in a manner which assumed that the Incarnation had taken place in the womb of Mary. So wonderful a truth might appear to St. Joseph credible indeed, when he considered the prophecies, and the holiness of his Spouse with whom he had now lived for some time in the closest union. It could not be certain to him unless it was communicated to him on some Divine authority. It is not uncommon for us, even in ordinary matters, to have very good grounds for thinking a thing to be true, and yet not to be so certain of it as to be able to act, especially when action involves some very momentous choice or decision. We may have very strong reasons for thinking that a friend or a child has a religious vocation and is intending to embrace it, and these reasons may be confirmed by the words and conduct of the person concerned. But, under such circumstances, a father would not feel able to alter the provisions of his will so as to meet the requirements of the case, and a friend who was about to undertake some enterprise for which the assistance and cooperation of the person concerned might be

needed, would be unable to act one way or the other. If this is the case in matters of daily life, how much more must it have held good when the truth to be believed and acted on was the Incarnation of the Son of God! We all know, in matters of sacred truth, the difference between the certainty of a theological opinion and that of a revealed dogma. Nothing could be more dear to the heart of St. Joseph than the thought that his most dearly loved Spouse had become the Mother of God. It would be a thought of intoxicating sweetness, the very greatness and magnificence of the boon would be one great reason why he could not believe it as quite certain until he knew of its truth from Heaven. Thus the definition of the Immaculate Conception filled the Church with exquisite joy, not because it was doubted before, but because it was now certain by the certainty of faith. And then, as has been already hinted, St. Joseph would not only desire to have this blessed truth of the Incarnation made certain to him with the certainty of a revelation. He would also need, as we shall presently see, some Divine guidance as to the part which he was himself to take in consequence of the Incarnation in the womb of Mary.

## V.

## THE TRIAL OF ST. JOSEPH.

It has already been remarked that we are without a direct and consecutive narrative in Sacred Scripture, with regard to the history of the Holy Family at the time of which we are now speaking. This was a time of immense glory to God, and of delight to the holy Angels who watched from Heaven the gradual unfolding of the great plan for the redemption of the world. But the incidents of that wonderful time were mainly interior. The greatest thing that had ever happened in the history of creation had taken place in silence, when the Eternal Word of God became Man in the womb of Mary. Then

began that marvellous existence of the Word made Flesh, which was from that moment the chief delight of the Eternal Father. Then began the life of the Sacred Heart, with all its rich fruits of the most beautiful and intense acts of virtue. Then began that close companionship between the Heart of the Son and the Heart of the Mother, which, next to the communing of God with the Sacred Heart itself, was the most wonderful and glorious thing in the spiritual world that had ever been in existence. Then began with fresh impetuosity and intensity, that ever-increasing perfection of the interior life of Mary, open only to God in its fulness, but to some extent revealed to the celestial citizens, which, next to the human life of our Lord, was the most precious thing that earth had ever produced, or ever could produce, in the sight of its Maker. As each day passed over the head of Mary and of the Divine Babe in her womb, it gave occasion to the most beautiful worship and obedience to God that had ever been seen, and the prayers and affections of those two Sacred Hearts rose up in a perpetual column of incense, so to say, before the throne on high.

We have seen that St. Joseph had no part in the Divine secret at first. But it does not follow that he too was not at this time an object of the highest pleasure to God, on account of the manner in which he bore himself under the new circumstances in which the Holy Family were placed. God derived great glory from the homage paid to our Blessed Lady by her cousin St. Elisabeth. He was greatly glorified by the exultation of the holy Baptist in the womb of his mother, He was honoured by the Canticle of the *Magnificat* revealing the highest devotion to Him, and by all the incidents of that blessed stay of our Lady in the house of her kinswoman. All these things were most glorious to God and in the eyes of Heaven, and it is not much to think that at this same time God was receiving the homage

of very noble and precious virtues from the pure and humble soul of the holy Spouse of Mary.

Let us endeavour to sketch what we may suppose to have been the history of St. Joseph during this wonderful time, between the actual carrying out of the Incarnation and the time, whenever that was, at which the Angel appeared to him in a dream, as St. Matthew informs us, and bade him take on himself the office of the father of the Holy Child. We have already said that the fact that no revelation had been directly made to St. Joseph at the time of the Incarnation does not of itself prove that he had no human knowledge of what had taken place. If we follow the Scriptural narrative as closely as possible, having due regard to the purposes for which each of the Evangelists relates just what he does relate and no more, we get something like this as the most probable story of these few weeks. Immediately after the Annunciation, our Blessed Lady left her home at Nazareth for the visit to St. Elisabeth, which had been at least suggested to her by the Angel in the words in which he mentioned to her the conception of the Baptist. This journey she could not take without the leave of her husband, and it would not be necessary for her to assign any particular reason for it, if it was, as it appears to have been, just the time when St. Joseph and herself would naturally be leaving their home for the annual visit to Jerusalem, which they usually paid at the time of the great feast of the Pasch. If it was natural for our Lady to accompany her husband on that occasion, that journey would take her as far as Jerusalem in his company, without more ado. A short journey further would take them to the home of the two aged parents of St. John. There is no reason for thinking that St. Joseph did not witness the reception of his blessed Spouse at the hands of her cousin, and, as we have seen, that would not be inconsistent with the supposition that he was, even after that, not a partaker in the fullest sense of the Divine

secret of the Incarnation. He may have heard and witnessed all that passed, and yet he might have had of it no more than human knowledge. Then we may suppose, that he left the house of Zachary, though even this is not certain, and that it was arranged that he should return and fetch his Spouse after the time of the birth of the child of Elisabeth.

The Scripture narrative informs us that when he found that Mary was with child by the Holy Ghost, St. Joseph did not know at once what it was right for him to do. He was a just man, and did not therefore wish to expose her to any public discredit, and therefore he conceived the half-formed resolution of "putting her away privately." It must be remembered, again and again, that these simple words of the first Evangelist do not occur in a narrative which is drawn up with the purpose of explaining to us the interior history of St. Joseph, but with the purpose of adducing him as the most unexceptional witness to the supernatural conception of our Lord in the womb of His Mother. In this light, the words amount to a statement that the husband of Mary was so utterly without any part in the conception of her Child, that he was about to separate himself from her in the best way which was consistent with his justice and charity, both of which forbade him to do anything that might be construed into a slur on her purity or her faithfulness to himself. This state of mind in the holy patriarch is consistent with more than one hypothesis as to the actual amount of his knowledge concerning what had taken place, and the form which his doubts actually took in his mind. St. Matthew has not thought it his business to explain exactly which of several alternatives is the true one in fact. It was not, as has been said, his office so to do, and yet it is fair to think that here, as in other places in his Gospel, where his great brevity, and other characteristics, have left a difficulty for his readers, St. Matthew has been at some pains to give

them a hint as to the solution of that difficulty. In this place we consider that he has left such a hint in the words in which he has spoken of that which was manifested to St. Joseph, and which was the cause of his difficulty, namely, the words in which he says of our Blessed Lady, "she was found to be with child of the Holy Ghost." These words seem to imply that he who found her with child, that is, St. Joseph, knew that the Child was conceived by the Holy Ghost, and, as has been said, they are like other words which St. Matthew puts in here and there in his Gospel, just when he has said something which might perhaps raise a difficulty in the minds of his readers which the Evangelist does not stop to explain further. But however that may be, let us see what are the possible states of mind which are consistent with the language of St. Matthew with regard to St. Joseph. These possibilities will be found to correspond to the various interpretations which are adopted by the Fathers, as to the words before us.

It is possible, in the first place, that St. Matthew may mean that St. Joseph found that his wife was with child, but did not know the secret of the Conception by the Holy Ghost. In this case the words "by the Holy Ghost" are added by the Evangelist, as it were, before their time, perhaps for the sake of not waiting a single moment without a protest in favour of the truth and for the more perfect honour of the Blessed Mother. In the next place, if it be asked what is meant, in accordance with this supposition, by the fear of St. Joseph and his resolution or design of putting our Lady away in private, we can only think that he meant to withdraw in some manner from her company, perhaps leaving the place of his abode for some place unknown, so that it might not be obvious that he had entirely and for ever left her to herself. His fear would be that of living any longer with her. He was bidden by the Angel to have no fear of taking to himself his wife, and he is said after the visit

to have "taken to himself" his wife. These twice-repeated words, then, require to be explained in some way consistently with the hypothesis adopted as to his hesitation. They cannot be understood of any ceremony of marriage as distinguished from betrothal, for the simple reason that, at the date of the termination of the visit of our Lady to her cousin, there were less than six months before the Nativity of our Lord. But it is quite evident that the moment when St. Joseph took to himself his wife could not have been earlier than the end of the Visitation, though it might not have been later. Nothing that could be done, at so short a distance of time before the birth of our Lord, could be of any avail in preserving the honour of our Lady from suspicion, if it was anything that bore the appearance of their first union in marriage. The taking her to himself of which the Evangelist speaks must therefore have been something the contrary of the course on which, if he had been left to himself, he might have determined, which was to separate himself from her in some way which would not make her the object of public animadversion.

The words of the Evangelist are equally consistent with other suppositions as to the state of mind of St. Joseph. They are consistent with the supposition which is suggested by St. Jerome in the lesson which the Church has selected to be read on Christmas Eve, namely, that seeing her to be with child by the Holy Ghost, he did not think that it was for him, without further authority, to act as her husband in the bringing up of the Child to which she was to give birth, and that therefore he thought it well to retire and leave the work of God to His own good providence. This hypothesis makes St. Joseph fully conscious of the Divine mystery, but afraid to mix himself up with its execution without authority. It is not easy to exaggerate the importance of the difficulty which is here supposed to have weighed with this blessed Father. It surely might well appear most presumptuous, on the

part of one in his position, to seem to the eyes of the world to be the Father of the Divine Child, unless it were quite certain that it was the will of God that so it should be. It might even seem to St. Joseph a kind of sacrilege, to present himself to the world in such a light. He might have seen something of those reasons of theological convenience in this Divine arrangement, after it was made which are dwelt on by the Fathers of the Church in their explanations of this passage. That is one thing. But it would have been quite another, to assume without authority that he might so act as to give to the world the impression that the Divine Child was his own son. It might have seemed to him that such a course might be bearing a false witness in this great economy of the Incarnation, and giving to future enemies of the truth a ground for denying the very Divinity of our Lord. It may be considered as absolutely impossible that St. Joseph, with all his humility and spiritual discernment, could have thrust himself thus into the mystery of which not a word had yet been said to him on the part of God. This hypothesis is further confirmed by what St. Chrysostom has remarked, that it was the office of the father to give the name to the child at circumcision, and that the words of the Angel to St. Joseph enjoin on him to perform that office, thus appointing him, once for all, as the father of our Lord.

Between these two explanations which are possible of the words of the Evangelist, there is also another which it is possible to us to adopt. This supposition takes a middle line, and attributes to St. Joseph neither the absolute ignorance of the mystery of the Incarnation, of which the first hypothesis speaks, nor that entire and complete and undoubting knowledge of it, which is consistent with the other. This appears to be at least more probably the truth, than the supposition which makes St. Joseph suspect any, even the slightest fault in our Blessed Lady. And it is at least certain also, that he

could have had no Divine instruction as yet on either of the great points on which it is clear that his doubts fastened themselves. What is most important of all for us perhaps is, that the virtues which were elicited by the probation of this great Saint are almost alike and equal, whichever may be the supposition as to his state of mind which we adopt as most probable.

Let it be supposed, for instance, that he was ignorant altogether of the Divine character of the conception of Mary. In that case he would have had a very severe trial as to charity of judgment, for the fact of her conception would have been made evident to him, in whatever way, and he would have had no guidance to lead him to the conclusion that she was as pure as the snow notwithstanding appearances. If this were so, then we should have in this great soul a singular and most marvellous triumph of heroic charity of judgment. With all the temptations before him, he would still have foreborne in any way to give assent to a suspicion contrary to the perfect virtue of Mary. This would have been a wonderful triumph of grace, and it would have secured for him a wonderful return of further graces from God, Who is above all things pleased with charity. St. Joseph could not but know that the Mother of the Messiah was to be a pure Virgin, and it would not have been beyond the reach of supernatural charity that he might have said to himself, that he would rather believe that the great miracle had taken place in her, than form a judgment adverse to her in his own mind. In that case his withdrawal from the position of her husband in the eyes of the world, would also have been a measure of the greatest charity as well as of great humility. Then again the prompt manner in which on this and on other occasions St. Joseph obeys a command of God no more formal than such as is conveyed in a dream, shows us that he was conspicuous for an immense and most perfect docility, as well as for charity and humility. It

seems as if the injunction given to him, and the revelation made to him, were of the most simple and ordinary kind, as if he had been commanded to do something of the commonest character in the service of God, and to accept as true something in itself quite probable and easy to believe antecedently. But the truth which the Angel revealed to St. Joseph was no less a marvel than the miraculous conception of the Son of God in the womb of a pure Virgin, and the injunction which was conveyed to him at the same time was no less than a command to act for the rest of his life as the father of that Incarnate God.

Again, even though a Saint, it might have been expected that he would have asked for some sign, or have made some difficulty, as Zachary did, but instead of this he is perfectly satisfied with the simple intimation of the truth and of the will of God made in a dream. If he be supposed to have divined, whether with certainty or obscurely, the great truth that had come about in his Blessed Spouse, we cannot help seeing how full he must have been of true spiritual discernment, how ready to believe great things of God, how well instructed in the prophecies, and at the same time how wonderfully full of the deepest and truest humility, so as to shrink with all his heart from the great position which some men might have claimed without further doubt, of the head of the family of which the other members were Jesus and Mary. He did not grasp or clutch at this honour, when it seemed to be within his reach, as it is implied by St. Paul of Satan, that he clutched eagerly at what seemed to him to be a chance of being equal with God. With the truest and deepest humility, St. Joseph thinks of hiding his own unworthiness in flight, and declining all part in the execution of that one most glorious mystery of which his heart had so long been full. And by that very reluctance, he made himself all the more worthy to be as the father of the Child, and so he won, so to say, by

his humility, the great position which, in a kind of way, belonged to him by right. For, as Mary was his true and inseparable wife, so the Child of Mary must have been to him as a Son. So he won by the exercise of heroic virtue, the position in the Kingdom of God which he might have deemed to belong to him naturally.

That St. Joseph should have formed the resolution of leaving our Blessed Lady in some way which would not attract notice cannot be wondered at, for such was the most natural and the most humble as well as the most charitable resolution that he could come to, by the unassisted use of reason and prudence. Thus he neither exposed her to any discredit, nor put himself forward unduly and without authorisation. But the course that God had designed for him was far more perfect, as soon at least as he had come to know that God so willed it. It was the most perfect, because God had made him the Spouse of Mary, and there was no reason, in her selection as the Mother of God, for the separation of this holy tie. God does not interfere with what He has already sanctioned, except for some most sublime purpose. In this case, the purpose of God for the sanctification of St. Joseph in the very highest rank of sanctity, for the protection and also for the more rapid progress even of Mary in the course of her own sanctification, His purpose for the execution of His designs on the Infant Jesus, which required that He should have an earthly father and ruler, and be commonly called and thought the Son of the carpenter, all these required the presence of Joseph by the side of Mary in the carrying out of the counsel of the Incarnation. There were higher ranges of sanctity here, than there might have been if St. Joseph had been allowed to listen to his own humility, and take no part in the future life of our Lord and His Mother. His humility led him so far, and then there came the command of God, another call on his humility in the form of the most immediate and unhesitating docility, and the whole of

the beautiful history of the Holy Family became possible, because the father of the family was there as well as the Mother and the Child. There would have been a great gap in the holy home of Nazareth, if it had been otherwise. But it does not follow that the collation of his destined position on this blessed father was not, in the Divine counsels, dependent on the perfection with which he met the trial of which we are speaking, just as the humility and the purity of our Blessed Lady were the divinely appointed foundations of her dignity as the Mother of God. On the docility and the humility and the charity of St. Joseph were to be built the other great virtues, the beauties of which his presidency of the Holy Family unfolded before God and the Angels, and thus he rose ever higher and higher in the favour of God, the virtues practised in his absence from the side of Mary at her Visitation being the sources to him of the ever increasing favours of God, and winning for him the firmness, the courage, the patience, the endurance, the marvellous prudence, the immense faith, the unexampled charities, of which the rest of his life was the constant display.

If we ask once more, when it was that this great spiritual victory of the Saint of whom we are speaking took place, and when it was in the sacred history that he received the intimation conveyed to him by the Angel in his dream, it seems natural to answer that there is but one point in the course of these wonderful months at which it can be placed without some inconvenience. If St. Joseph left our Lady after having taken her to visit her cousin, we have thus a separation of these two glorious Saints after which there must of necessity have been a reunion. If St. Joseph went away from the house of Zachary with his mind full of what he had there heard or seen, or in some other way enlightened as to the fact of what had taken place in the womb of his Spouse, the weeks of his absence seem naturally pointed out to us as

the time during which he was in perplexity how to act with regard to her and to her Child. If he had come to the decision that it was best for him to leave her to the care of God, and to retire himself from all part in the carrying out of the mystery, we can find no point in the history at which it is more natural and simple to fix this decision. St. Joseph had but to stay away and leave our Lady with Zachary and Elisabeth, and all the care that she could possibly require would be hers. The Child could have been born under the care of the aged prophet and his wife, both of them full of the Holy Ghost, both of them conscious of the great secret of the Incarnation, and the future Precursor and the future Messias would have been children together under the same roof. Why, he might have said, should this arrangement be disturbed? It had been made, as it seemed, by God Himself. Who was St. Joseph that he should interfere with the Divine counsels? Mary had been directed to go to the house of Zachary, and there she might most fitly stay. To take her home to Nazareth would be to take on himself a charge and a responsibility for which he had no power, no strength, and above all, no commission. In such circumstances it is most natural to see the fittest possible occasion for the decision to which his deliberations led him. And, on the other hand, if he then were to take to himself his wife, it would be for good and all, and from that moment he must be ready to perform all the great duties which were involved in the fatherhood of Jesus, as well as in the position of the husband of Mary.

This then seems to have been the moment on which, so to say, the whole future of St. Joseph turned, as the future of Mary turned on the moment of the Annunciation, and the future of St. Peter turned on the moment when our Lord elicited from him his great confession of faith. And it will be easily seen that the decision came neither too late nor too early. As long as our Blessed Lady remained in the house of Zachary and Elisabeth,

there was no immediate need for the protection of St. Joseph. As soon as the visit to Elisabeth came to an end, the time had come for the decision of the questions involved in the hesitation of her blessed Spouse. Thus there would have been no advantage if the tidings of the Incarnation had been formally communicated to him earlier, and there would have been great disadvantage if they had been communicated to him later. The intermediate weeks were the time of his probation, and we have every reason for admiring the marvellous wisdom of the Providence of God, not only in the subject-matter of what we call the trial of this great Saint, but also in the circumstances of time and occasion under which that probation was carried out to an issue so beautiful and glorious.

H. J. C.

## A FRENCH LOVER OF NATURE.

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THE close and loving study of nature, not only in her grander outlines and more striking aspects, but in her ordinary expressions and minute details, is a thing of recent date. One can hardly realize that, not so very long ago either, the elaborate and stilted descriptions of Thomson and Cowper were unhesitatingly accepted as faithful portraits of her entrancing and ever-varying loveliness, a loveliness which never palls or wearies, but is new and fresh every morning, as each season comes round in turn; filling her true lovers with a delight and wonder that no lapse of time can make less keen or vivid. A truer note was struck by Wordsworth and the "Lake Poets," and ever since, the number of writers, both in prose and verse, in whom we find this watchful observation, this delicate appreciation of God's wonderful works, has gone on increasing. To us, it is the crowning charm of the Laureate's poetry: in the highest flights he has been equalled and surpassed, but, where shall we find a poet to match him in his marvellous power of drawing a picture in a few lines, of choosing the words in which he shows a delicate touch, a subtle detail, with a felicity so perfect, that the result is almost a revelation?

What a scene that is which he sketches in those four lines of the "Morte d'Arthur" beginning, "A broken chancel with a broken cross;" and the garden, "not wholly in the busy world, nor quite beyond it;" and "the light of London flaring like a dreary dawn" before the traveller on the "dusky highway;" or the closing lines of

that exquisite poem, "Love and Duty," which are like nothing so much as an echo of "Lycidas." It would be impertinent to multiply instances; we can all of us remember a score such pictures, but only those who are thoroughly intimate and at home with nature can feel the perfection of some of Tennyson's subtler touches, or understand the delight it is to have such an interpreter of nature in every mood and season. How we feel the keenness of the autumn air, and how the tender beauty of the autumn landscape rises before us as he tells of "the dews that drench the furze," "the silvery gossamers that twinkle into green, and gold," and how the sense of the autumn stillness is deepened when he reminds us that it is only broken by "the chestnut pattering to the ground." He does not talk, in a general way, of autumn's tints, but speaks of her as "laying here and there a fiery finger on the leaves," and marks how the beeches "gather brown," while the maple "burns itself away." And when the season is further advanced, how he brings before us, by a master's touch, a stormy November morning—"the last red leaf whirled away," "the rooks blown about the skies," and how, "wildly dashed on tower and tree, the sunbeam strikes along the world." Can any thing be more true or telling than this description of the sudden, weird flashes of sunlight, on a wild morning in late autumn, through torn rifts of racing clouds, unless it be that other picture—how sweet a contrast!—of the early hours of a warm dusky summer night, when "the white kine glimmered, and the trees laid their dark arms about the field?" March is the month "when rosy plumelets tuft the larch," and April brings "deep tulips dashed with fiery dew, laburnums dropping-wells of fire." He loves trees as those most gracious things in nature deserve to be loved, and draws their distinctive features with a master's hand because he notes them with a lover's eye—the "milky cones" of the horse-chestnut, the cedar's "dark green layers of shade; the lime, a summer home of

murmurous wings ; the poplars, with their noise of falling showers ; the dry-tongued laurel's pattering talk."

Minor poets have followed in the same strain, showing, in varying degrees, a deeper love and a closer study of nature than can be found in any between the age of Shakespeare and the *renaissance* of which we are speaking.

It is time to pass on to the particular subject of this paper, but before doing so we must find space for some lines by Mr. Alfred Austin, which we quote as a description of a late English spring, which only a true lover of nature could have written. It strikes us as absolutely perfect, and the first stanza as entirely original.

Rude winter, violating neutral plain  
Of March, through April's territory sallied,  
Scoured with his snowy plumes May's smooth domain,  
Then, down encamping, made his daring valid :  
Nor till June, mustering all her gallant train  
Of glittering spears, Spring's flying legions rallied,  
Did the usurper from the realms of sleet  
Fold his white tents and shriek a wild retreat.

Then, all at once, the land laughed into bloom,  
Feeling its alien fetters were undone,—  
Rushed into frolic ecstasies—the plume  
The courtly lilac tosses in the sun,  
Laburnum-tassels dropping faint perfume,  
White-thorn, pink blossoms showed, not one by one,  
But all in rival pomp and joint array,  
Blent with green leaves as long delayed as they.

A subtle glory crept from mead to mead  
Till they were burnished saffron to behold,  
And, from their wintry byres and dark sheds freed,  
The musing kine lay couched on cloth of gold.

In a more recent volume of verses by the same author, there are some lines on primroses, still more deeply stamped with this quality of observant tenderness, resulting in many an exquisite touch. The "confident young faces," hidden, at first, among the dead leaves, then peeping out "first by ones and ones, lastly in battalions,"

and shaking the snow from their eyelids to "meet the sun's smile with their own," always undaunted by the most ungenial weather, ever "gracious to ungraciousness." How pretty is the description of the blossoming black-thorn, "snowy hooded anchorite," and of the primrose when just departing, "waning morning-star of spring." This charming poem is full of such beauties, but we must hasten on.

France was very far behind us in the study of nature, as she was far more deeply saturated with artificiality than England in her dreariest period. All of us—at least all of us who know and love the country—have shuddered over the so-called descriptions of nature presented to us by French "classical authors." To do them justice, they never ventured far in this direction; the only use they made of natural objects was to form a background for their Watteau groups of ladies and cavaliers, or nymphs and shepherds. Even now, though a day of better things has come, we shall look in vain through French literature for such abundant tokens of the fact as we find everywhere in our own, and therefore we welcome all the more gladly so real and warm a nature lover as André Theuriet. He is chiefly known as a writer of novels, which though far from deserving a sweeping condemnation, are chargeable, in many instances, with grave faults, all the more to be regretted as his books abound in delightful sketches of country life and scenes, such as could only have been written by one who thoroughly knows and heartily loves his subject; and so his charm is most strongly felt in one or two books entirely devoted to it. His eye seeks out and lingers lovingly on every wild flower that grows, and he sketches them in a few words with rare truth and feeling. He, too, has a calendar of his own, and early March is the time "when the hazel catkins begin to turn yellow." Quite a *spécialité* of his is the describing the scents of flowers; for example, what can be more accurate than his comparison of that of meadow-sweet to bitter

almonds, and that of honeysuckle to vanilla? He has a gallery of bird portraits, all perfect in their way.

Why [he wonders] are nearly all the birds that haunt water-sides so melancholy: herons, curlews, sand-pipers, kingfishers? Even the pretty little water-wagtail, with all its agility, reminds one of an unquiet sprite as it runs restlessly up and down. Is it their surroundings? Do the ponds with their mournful willows, their sighing winds, their morning and evening mists, and the sobbing voice of the woodland spring, make the birds, like ourselves, pensive?

Here is a pretty sketch of the wren:—

This tiny bird likes big trees, the pines in which the wind makes such grand music, especially the fir trees of the Vosges, from whose boughs the long beards of lichen hang so thickly; there he loves to rock and sway, with the billowy forest sea beneath him, there he builds his little wonder of a nest, a hollow ball most deftly woven of moss and spider's webs, lined with the softest and warmest of down, the very *pick* of down, culled from poplar catkins, ripe heads of thistle-down, and the cottony seeds of the willow-herb. The only entrance to this cosy nest is by a tiny hole in one side; here the female lays her eggs, no bigger than peas, from seven to eleven at a time; "only poor people and kings" (in allusion to the word *roitelet*) have such large families! Indeed, the wren has both royal and plebian blood in his small body; his size, his industrious habits, and his cheery temper, stamp him as one of the people, but for all that he wears a crown and reigns in the woods in his own way. It is a mysterious, intangible sort of sovereignty, after the fashion of Oberon and Queen Mab, but none the less real. You will see how it is in winter when all the singing-birds are gone: there he is, darting this way and that, glancing like a will o' the wisp through the masses of sleeping trees, the only thing of motion there. Above the underwood, white with snow, rises ever and anon his dainty golden-crested head, lightly and deftly he passes through the thickest brushwood, and the bird-catcher's net has no terrors for him as he slips through its finest meshes. The slenderest spray bears him without bending, a bramble leaf is large enough to hide him, and he runs like a

lizard among the faggots that the goodwife collects in the evening. It seems as though the winter's cold did but quicken his warm blood, for he can stand ten degrees of it bravely. When the frost-bound streams are silent, when the withered grass is stiff and motionless, and not even the field-mouse is stirring, the wood-cutter, as he blows on his fingers to get a firmer grip of the axe, hears a merry cry, and sees a dainty creature with red-gold crest flash past: it is the familiar spirit of the woods, the wren, flouting snow and wind. The shrill little voice makes him feel less lonely, and the old wood-cutter sets to work with fresh spirit.

Is not that a life-like winter sketch; not the less truthful for the graceful touch of fancy which brightens it? There are scores like it from Theuriet's hand; he is as much at home with birds as with trees and flowers, and the note of each tells him its own tale. Speaking of the sedge-warbler, he says:—

The tune may be a trifle common, but it has all the *go* and merry freedom of the peasant's gaiety. Its modulations are tame and monotonous, perhaps, but it has a character of its own, and, once heard, you will never mistake it; it is associated with the thought of fair summer mornings in flowery meadows, just as the loud song of the homeward-bound peasant is associated with the tender and poetic memories of some balmy night in May.

We do not remember to have met before with the graceful legend which explains the respect everywhere paid to the swallow:

Once, when the Jews were seeking Jesus, to bring Him before Caiphas, our Lord, Who was sleeping in the open air, was about to be surprised, when the swallows, flocking round in great numbers, awoke Him by their cries, and circling round Him completely hid Him from the eyes of the Pharisees. Jesus blessed them with His Hand, and ever since the swallow has been a favourite bird, and it is well with those he loves and dwells with.

Here, in conclusion, is a sketch of

#### THE SABOT-MAKERS.

In a deep *combe*, or wooded valley, close on the borders of the forest, and beside a clear stream with a voice like a flute, are camped the sabot-makers. There is the whole clan of them; the master with his son and son-in-law who work under him, his apprentices, the old goodwife and the little ones paddling among the cresses in the brook. There, under the alders, is the shed of planks which is their sleeping-quarters; at a little distance a couple of mules, which brought the camp-baggage here, are tethered to poles, and pull at the halter to crop the grass in the ditch. Last autumn the encampment was on the high ground of the forest: where it will be next year no one knows, not even the master; it is a matter of luck and the chances of the felling, for the sabot-maker, like the lark, does not build twice in the same furrow. He explores all parts of the forest in turn, stopping where he finds timber to be felled, and where he can do a good stroke of business. To be sure he has a cottage and rickety furniture in some neighbouring village, but he only inhabits it in the dead season, and never takes to it altogether till the time comes for the last sleep of all.

This year the situation is first rate; nothing could be better than this green quiet *combe*, only a few yards from the spot selected for the felling, where the trees, bought as they stand, are marked by the highest bidder. They are grand beeches, whose silver-grey branches stand out well against the blue April sky. Their shafts are fifty feet high, and the circumference at the fork of the tree is a metre; six dozen sabots to be got out of each of them! There are aspens, alders, and birches too, in the lot; but the sabot-maker takes small account of them; to be sure, the sabots made of their wood do not break easily, but they are of a spongy nature, and let the damp through readily; now, beech-wood sabots are quite another thing, light and good-looking, too, and keep your feet warm and dry in spite of mud and snow.

In the *combe* the whole troop is astir. At the door of the hut the women are mending clothes and chatting over their work; the men are felling the trees, then sawing them into trunks, which they split into quarters if too big. One work-

man cuts out the sabot roughly with the axe, giving a different curve to the right and left foot, then passes them on to another, who drills holes in them with the gimlet, and scoops out the inside with a tool called a "spoon." And all the while the open-air workshop is alive with chat and singing, for the sabot-maker's trade, unlike that of his neighbour, the charcoal burner, is no melancholy one; on the contrary, the constant play of the muscles, the work in the fresh air after a good night's rest, all that gives a hearty appetite and good spirits, and he sings as cheerily as a bird, while the delicate white shavings, like glossy ribbons, fall from the fresh wood, and the work goes merrily on to the tune of laughter and country ditties.

The first sabots, the largest size, are cut out of the big *tronces* close to the stump; they are for the feet of the stout workman who is off to his daily labours by dawn, fine weather or foul. They will clatter on the pavement of the streets as the sweepers begin their work and the country folk go to market, and we lazy ones shall hear them as we turn, half awake, on our beds, and wrapping the coverings around us, give, perhaps, a thought of careless kindness to those hard, struggling lives. Then come the *tronces* from which are cut the women's sabots; the solid one of the housewife, with plenty of wear in it, and the lighter one for the girls. We all know their brisk tap, light and quick as youth itself! We hear it in the daytime on the flags of the washing-place by the fountain, and in the evening on the stony path leading to the *veilloir*. The stumps grow shorter and shorter as they near the top of the beech-shaft; these give the sabots for the little herd-boy, who follows the cows over the wide commons, and watches the straight columns of blue smoke rise into the still air from some brushwood fire. Then there are the schoolboy's sabots—but *their* existence is brief and stormy, and what a variety in their sound! Slowly and sadly they drag along the pavement on the way to school, but what a merry din when they come out!

From the last blocks of all are made the *cotillons*, or the sabots for the little ones. Ah! they will have the best of it; they will be made much of and fêted, especially when, after spending the nights by the chimney-corner on the eves of St. Nicholas or Christmas, they are brought out, stuffed with

toys and good things. And then these tiny sabots have not much time for wear, for the little feet soon outgrow them, and they are treasured in a corner of the cupboard with baby's first tooth and its christening robe. Long years after, when "baby" is a grown man, or, maybe, when his place in the house is empty, the mother will take out the little sabot and show it, sometimes with a tender smile, but ah! too often with tear-dimmed eyes.

So our sabot-makers sing away as they scoop out the wood, and the blocks take shape rapidly under their hands. Once hollowed and clipped into shape by the *rouette*, it is the turn of another workman, who rounds off the edges, and then hands on the sabot to a third, whose business it is to give the last touches with the *paroir*, a kind of knife fixed by a ring to a firm plank. This last is the artist of the gang, who turns out the sabot in its perfect finish, marking it with a rose or primrose, according to fancy, if it is for a woman's foot; sometimes even carrying elegance so far as to cut an open-work pattern across the instep, which will show the white or blue stocking of the village belle who is to wear this *sabot de luxe*. When finished the sabots are laid in the shed under a thick layer of shavings, which prevents their cracking, and once or twice a week they are put before a fire of green chips to harden the wood, while the smoke gives them a rich golden-brown colour. So the work goes on till all the trees in the lot are used up; then the camp is broken up. Good-bye, then, to the green *combe* and the babbling brook where the blackbirds come to drink! The mules are loaded, and all are off to the new ground. So, all the year through, whether the woods are green or yellow, enamelled with flowers or strewn with withered leaves, there is always a corner in them as busy as a hive of bees with the sabot-maker's workshop, as they turn out dozens of the homely *chaussure*, as healthy and useful as country life itself.

## SOME COUNSELS OF MARY.

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[Our Blessed Lady is constantly invoked as the "Mother of Good Counsel," and the *Lives of the Saints* and other spiritual books, are full of specimens of her gracious and most prudent advice to her devout children. The following counsels are taken from a work of a famous Hungarian Father of the Society of Jesus, John Nadasi, published in the last quarter of the seventeenth century.]

### I.

#### *To love God alone.*

OUR Blessed Lady said to St. Bridget, as we are told in the sixth book of her *Revelations*,\* "My Son loves thee with all His Heart, I counsel thee, therefore, to love nothing beside Him." Another time she said to the same Saint, "Nothing pleases God so much as that a man loves Him above all things." A man who loves God has a reward given to him every day in proportion to his love, as long as he is in the world. St. Francis of Sales, in one of his letters,† bids his correspondent never to cease praying the Blessed Virgin to love her, and to obtain for her constant inspirations from God to make her love her Son.

To love God alone it is necessary to love nothing but God. But whatever we love by the command of God, as a thing which may help us to our last end, that is, to see and love God throughout eternity, that thing we love out of the love which we have for that end, that is, out of love for God. And thus in that love there is more

\* C. i.

† L. ii. Ep. 24.

love of God than of the thing so loved, because we love it for His sake, and that we may advance in His love. But if we love anything the love of which does not help us to advance in the love of God, then we do not love God alone.

## II.

*To make efforts to advance in the love of God.*

It is related in the life of St. Angela of Foligno, that our Lady appeared to her as she was hearing Mass, and blessing her, said: "Take pains with diligence and solicitude to love as much as thou canst." The Saint obeyed, and endeavoured in all her actions to love God as much as possible. Whatever she did, she advanced thus in the love of God. Even when she made the sign of the Cross, she did not do it in a cursory manner; she tells us, she felt then in her heart both love and consolation. In order to strive in all actions to grow in the love of God, we must do them seriously, with the motive of that love, and to increase in it, and thus diligence is required, as our Blessed Lady said. She herself told St. Bridget that she used to be on fire with love for God, and was urged on daily by fresh longings and desires of love.

## III.

*To obey the commands and inspirations of God.*

Our Lord said, as St. John tells us, "He that hath My commandments and keepeth them, he it is who loveth Me."\* And our Blessed Lady has already given this counsel to the servants in the marriage feast at Cana, "Whatsoever He shall say unto you, do it."† Our Lord speaks to us by the commandments, by internal inspirations, by the rules of our state of life, by what we hear in sermons, by what we read in spiritual books,

\* St. John xiv. 21.

† St. John ii. 5.

by the examples and advice of others, by the incidents of His Providence over us, and in many other ways. To all who obey Him, as the Apostle says, He becomes the cause of eternal salvation, for such obedience is a mark of love, and our Blessed Lady also will be ready to obtain for those who are thus obedient whatever graces they may need. She appeared to a holy widow at Siena, as Razzi relates, clothed with the sun, with the moon under her feet, and a crown of twelve stars on her head, and gave her a paper written in letters of gold, in which were the words, "Observe, my child, the law of thy Mother." We read in the *Life of Dominica di Paradiso*, a tertiary of St. Dominic, that our Blessed Lady appeared to her on a splendid throne, and gave her many holy counsels, one of which was that she should always take care that the desire of God and of pleasing God should burn on the altar of her heart. She bade her also avoid every sin, and never do anything without first asking leave from her Divine Spouse. St. Francis Xavier taught his Indian converts after reciting each of the commandments, to pray first to our Lord that they might love Him above everything, and then to His Blessed Mother, asking her to obtain for them from her Son the grace to observe the commandment.

#### IV.

##### *To ask in prayer for the love of God.*

It is said in the *Life of Francesca Vacchini*, a holy lady of Viterbo, that she was reciting many *Ave Marias* in honour of our Lady, when she appeared to her and advised her to advance every day in the love of Jesus. Francesca asked how she was to do this, and our Blessed Lady told her, by means of prayer. The same Blessed Virgin told St. Bridget that if any one recited one *Pater Noster* in order to obtain charity, he would soon find its effects in himself. The *Pater Noster* must, of course, be

recited in heart as well as by mouth. We find in the *Life of St. Gertrude* that our Lady appeared to her on the feast of the Annunciation, and told her that as often as she recited the *Ave Maria* she should ask for Divine Love. She was to ask it of the Father, Who is Charity, of the Son, Who is the Son of Love, and of the Holy Ghost, Who is the Spirit of Love, through the Blessed Virgin, who is the Mother of fair love. The same Francesca, already mentioned, saw our Lady put her hand into her own bosom, and then drawing it out, scatter from it sparks of fire which, she said, were sparks of the love of God.

## V.

### *To be charitable and beneficent to the poor.*

Baronius relates that Leo, afterwards Emperor, once met a blind man who had lost his way in a wood, and took him by the hand and led him along. The blind man was also suffering from thirst. The Blessed Virgin appeared to Leo, and bade him search diligently for water in the wood, and when he had found it, and given him to drink, he was to besmear the eyes of the blind man with the mud by the spring. He did this, and the blind man not only had his thirst relieved, but recovered his sight. Our Lady then foretold to Leo that he should be Emperor, and bade him build in that spot a church in her honour. He afterwards became Emperor, built the church, and was famous for piety and as a good ruler. The example shows us how our Blessed Lady obtains for her children pious inspirations, and especially to acts of charity. Razzi mentions that she once appeared to a gentleman of Tuscany, surrounded by a band of angels, and holding in her hand a green shrub, from the branches of which were hanging cones of gold instead of flowers. She gave him the shrub, advising him at the same time to be constant in works of beneficence to the poor.

Our Lady also gave a counsel to a friend of St. Bridget, through the Saint, to give alms with joyfulness. Sanpiero mentions a certain Congregation erected in honour of our Lady of Pity, the members of which were to be only thirty-three in number. This Congregation founded and supported another of poor beggars, who went in procession three times a year to one of the churches of the Society, singing the Litanies of Loreto, each of them receiving from the Congregation of our Lady of Pity enough to support him for a day. These are instances of this good counsel of beneficence which are certainly not beyond imitation.

## VI.

### *To be charitable in other ways.*

Our Blessed Lady once counselled a young man who was in great trouble about his vocation, to be "kind to Christ in affliction." He saw our Lord lying before him in great pain and affliction, and began at once to endeavour to raise Him and console Him. Our Lord told him to be of good courage as He would in this console him and lift him up. From that moment all his doubts as to his vocation vanished.

St. Bridget was complaining of the multitude of evil men, the enemies of God and of all good in the world, and our Blessed Lady counselled her in these words: "Bear willingly with the enemies of my Son, and consider that He is their Judge and could destroy them in a moment. Do thou, therefore, bear with them as long as He bears with them. Consider that the evil are permitted to live for the trial of the good, that being provoked by their bad manners they may gain the reward of patience."\* Another time our Blessed Lady bade the same Saint, never to judge any one in her heart.

It is related of the Blessed Odoric, that our Blessed

\* *Revelations*, i. 22.

Lady told him to go at once to a certain holy widow who was dying, and give her the last sacraments. He did this, and was rewarded by a most happy death for himself, and it was revealed to him that all his sins were perfectly forgiven before he died. Thus, as some are punished in the same thing in which they have offended, others are rewarded in those things in which they have practised charity at the instigation of the Blessed Virgin.

Cargan tells us that one who was very devout and dear to our Blessed Lady, asked her what prayer he could say that would please her most. She told him that it would be very pleasing to her if every day he would recite the *Salve Regina* nine times—three times in the morning for the conversion of sinners, three times in the afternoon for those in their agony, and three times at night for the Holy Souls of Purgatory. Our Lady gave a like counsel to Francesca of Viterbo, namely, that she should recite every morning the *Salve Regina* three times for those who were that day to die. Francesca herself died at the age of nineteen, and our Blessed Lady, at the time, told another of her devout children to pray for her as she was dying. Another anecdote relates how our Blessed Lady warned a good priest that there were two poor men in the hospital who were soon to die, and who were in a very dangerous spiritual state. He went to them and found them very hardened and impenitent. At last he threatened them gravely with the torments of Hell, and they made a good death. We are told by another author, that some novices of a religious order were wrangling one day as they were walking, when our Blessed Lady appeared to them and reproved them, saying: "What! you also, my children! you are beginning very early to quarrel and dispute!"

## *A GREAT HOME MISSIONER.*

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### I.

WE are all more or less familiar with what are called **Home Missions**, to distinguish them from the missions to the heathen, which fill so large a space in the history of the Catholic Church. Home missions are the courses of sermons and religious exercises which are preached and conducted, from time to time, in Catholic towns, cities, parishes, for the purpose of recalling sinners to the service of God, of giving them special opportunities and incitements to repentance, of inducing them to set right confessions badly made, to abandon evil ways of living, also of putting an end to bad customs which have crept into the population, of reconciling enmities, of extinguishing the terrible evil of secret societies, and the like. These missions have a history of their own, a history of extreme interest, full of instruction, a history in which the marvels of God's mercy and power are very conspicuously set forth. They carry us back to what is, in one sense, the most interesting and important part of the Life of our Lord, Who went about Galilee and Judæa for three years, as we should say, preaching missions. They have been, in imitation of Him, the occupation of a long line of great saints, some of whom have rendered their chief services to the Church more in this way than in any other. It is needless to say that they have been and are the means of salvation to millions on millions. The ordinary life of the Church, the regular

administration of the sacraments and of the Word of God, by parochial clergy, sometimes very much isolated, and often well known for defects, as well as for excellencies, of character to the neighbours among whom they live for a long course of years, require the extraordinary help and support which is given to it by these Home Missions, as well as by the existence and work of religious orders. The work of such missions has naturally been systematized and regulated, it has its principles, its traditions, and it certainly requires, for those who are to undertake it successfully, a special training, which can never be relaxed without a corresponding relaxation of its efficiency. Thus it has come about that more than one religious Congregation make this work of giving missions their main object, the object for which they chiefly live, and to which they chiefly look in the education of their members. In other cases, where religious orders, whose scope and end are wider, have taken up this work, they have usually seen the wisdom and the necessity of setting apart for it men who appear to have for it a special vocation, and who are helped, by being so set apart, to the better discharge of that vocation. There is nothing in the whole range of the work of the Church that is more visibly an imitation of the Apostolic life than this, and it naturally requires a special vocation to this most close possible imitation of our Lord and His Apostles.

The *Life of Father Pedro Calatayud*, which has lately been published in Spain, affords us an opportunity of touching, at least lightly, on the main features of this most interesting subject. Father Calatayud was a great missionary, who died in the latter part of the last century, having been expelled from Spain, in company with his religious brethren of the Society of Jesus, a few years before the Suppression of the Society by Clement the Fourteenth. He had spent by far the greater part of a long life in giving missions in Spain and Portugal, a work

to which he obtained leave to devote himself entirely when he was still quite a young priest. His success was everywhere very great, and it is easily accounted for by his great holiness, his burning zeal and experience, and the manner in which he reduced the Apostolical career on which he was engaged almost to a science. He came at the end of a long line of missionaries in his own country, and these had inherited the traditions and maxims of others. The lineage, so to say, of their missionary system can be traced up at least as far as the wonderful preaching of St. Antony of Padua, St. Vincent Ferrer, St. Bernardine of Siena, and St. John Capistrano.

The peculiar advantage of studying the missionary life in general, and in all its details, in the example of Father Calatayud is twofold. In the first place, he left behind him most carefully drawn up books on the subject, in which the whole of his "art," so to call it, is embodied. In the second place, very full and abundant records exist of his various missions, only a portion of which records fill by far the largest portion of the goodly volume which contains his Life. Our space would forbid us from endeavouring to imitate the fulness of his biography, or even to give more than a sketch of his career. But we shall hope to be able to accomplish enough, in this series of papers, to give a clear though brief idea of the kind of man he was, of the methods by which he laboured, and of the maxims and rules which he has left behind him for the formation and guidance of other labourers in the same field.

## II.

Pedro Antonio Calatayud was born at Tafalla, in Navarre, on August 1, 1689. He was the youngest child of a family of six, all of whom were born within the space of seven years, and he lost his mother when he was two years and a half old. His father was a good and

pious man, and brought up his children admirably. Pedro made his earliest studies in his native town, but later on he was sent to Pampeluna, to attend the classes of the College of the Society of Jesus. There he made rapid progress both in virtue and in learning, and was able, in his eighteenth year, to "defend" some theses in philosophy with much credit. He was then sent to the University of Alcala de Henares, to study civil law. He did this more to please his father than from any taste for the pursuit, and we find him, after two years, shocked by the sudden death of one of his companions, begging his father to allow him to turn his attention to theology. He went back to Pampeluna for that purpose. It was there that his vocation to the Society became decided, and he was admitted as a novice in October, 1710, and sent to the noviceship at Villagarcia, in Old Castile.

His fervour as a novice was excessive, and he seriously injured his health by his austerities. A doctor was called in, and declared that he was unfit for the labours of the Society. A consultation of grave Fathers was held on the subject, and only one of them was for retaining him, as he was at all events likely to give great edification to his brother novices during the short time that his life might last. This counsel prevailed in the end. He was admitted to his vows at the close of his noviceship. After this, he went on to his studies in philosophy at Palencia, and theology at Salamanca. Finally, he was ordained priest in February, 1718, at Ciudad Rodrigo. After this, he "repeated" his theology for a year at Salamanca. Indeed, he remained at that city till 1721, being appointed to teach a class in philosophy. He had already determined, if it were allowed him, to dedicate himself entirely to the missionary life. At this time, however, his physical strength was very small, and to many of his religious brethren it appeared that he would never be able to do much, even in the more ordinary employments of the priests of the Society.

God, however, judged differently. There was then in the College of Salamanca a famous missionary, named Juan de Abarizqueta. He had succeeded to another equally famous father, Jeronimo Datari, under whom he had learnt the traditions and methods of the missionary life, which he was himself to hand on to our Father Calatayud. Father Juan is described as a man of iron, as if he had been moulded in the very bowels of the mountains of Guipuzcoa, and it was said of him that he did the work in Salamanca which it would require six ordinary men to get through. There was a foundation in the College at Salamanca for missions, which obliged the College to give them in alternate years in the diocese of Zamora, and in a wild and rude tract of country called the Batuecas. It was a proverb in Spain, applied to the rudest, coarsest, most uncouth of men—"he seems to have been born in the Batuecas." Father Juan, unsatiable in labours for God, had taken on himself the whole burthen of these annual missions. A few years later than this, he lost his life, it may be said, in consequence of a fall over a precipice in this wild country, in which he broke two ribs. He died at Salamanca soon after this, in his fiftieth year.

This good man proposed to Father Calatayud, who was then teaching in the College, to join him in one of these arduous missions in the year 1718. This Father Calatayud always called his novitiate in the missions. He had few sermons ready, and the first that he preached was from a manuscript of Father Jeronimo Lopez. He at once manifested remarkable gifts for his new career, especially an authority and mastership over his audience, which became noted, in later years, as one of his chief characteristics. This is the more remarkable, as he was by nature of a very timid, shy, hesitating disposition. The mission, at a town called La Alberca, was a great success. The neighbourhood had long been parched up for want of rain, but after the "procession of penance"

—a function of which we shall have to give some account later on—rain fell abundantly for three days together. One great fruit of the mission, a fruit often repeated in the life of this holy man, was the making up of a number of local lawsuits between La Alberca and some neighbouring townships, which had long been the pest of the whole country.

The career thus happily begun was continued in the same neighbourhood in the following year. There were missions given by the two Fathers in the Jurdes, in Ledesma, in Aldeadávila, in Sayago, and in Zamora and in other places. These were very trying countries for the missionaries, on account of the extreme heat, the rudeness of the inhabitants, and the difficulties of the roads. It was in Miranda del Castanal that Father Calatayud began a custom which he afterwards followed in most of his missions. There was a sermon on the forgiveness of enemies—a topic always necessary on such occasions, and probably in few countries more so than in Spain. The sermon was preached in the Plaza, a public square, and while it was going on, Father Calatayud had the Blessed Sacrament brought out in the monstrance, and made the audience ask pardon of one another, and make their reconciliation in the presence of our Lord.

Father Calatayud was still, however, professor in the College at Salamanca, and could only give to these missions the time that he could steal as holidays, a time which he would, have had a right to spend in rest and recreation. During the Lent, however, he managed to indulge his zeal in Salamanca by going with some children to the Plaza Mayor, carrying a crucifix, and collecting a crowd which followed him to church to hear him preach. This crowd became so great, that he was obliged soon to give his sermons in one of the public Plazas. This, however, only lasted for one year. The next Lent the worthy *predicador* in the church of the Society took alarm, and objected that Father Calata-

yud's proceedings interfered with his own chance of obtaining a good audience. Father Calatayud fell ill in 1721, and was sent to the College of the Society at Valladolid, to make his third year of probation before taking his final vows.

Here, however, he did not remain long. After four months at Valladolid, he was sent to the College at Medina del Campo, to teach grammar, and also to discharge the office of Minister. Some years now passed, during which he was employed in the College, and was only able to attend to his beloved missions during his vacations. He was sent into Navarre, at the request of his relations, in 1725, and from thence to Valladolid. In the next year he was appointed Professor of Sacred Scripture in the College of St. Ambrogio in that city, and he continued in that office until 1728, when, having made his profession some time before, he obtained leave from Father Michael Angelo Tamburini, the General of the Society, to consecrate himself entirely to the work of the missions. The intervening years had been well spent, for he had given many missions with great fruit, and it can hardly be doubted that his study of Sacred Scripture made him even more fit than before for the great career which was before him. He had experienced great difficulties in the execution of his desires, as his Superiors were evidently afraid that his strength would fail under the work to which he was so devoted, and they had also found out his great value for other offices. But it was clear that God was calling him to the work of the missions. At one time, we are told, he had petitioned to be sent to the Indies, but that request had naturally been refused. It seems that the application to Father Tamburini was made at the suggestion of a young student whom he had to teach at Valladolid, very well known even at that time, and still more so later on, for his singular sanctity, and for the large part which he had in introducing into Spain the devotion to the Sacred Heart

of Jesus. This was Augustin Cardaveras, of whom the readers of the Life of Father Calatayud will find themselves continually reminded. It would be exceedingly interesting to give a sketch of his life and of his connection with Father Calatayud. But we have already said enough for the purposes of our present paper.

## NEW BOOKS.

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1. *The Religious State.* A Digest of the Doctrine of Suarez, contained in his Treatise, "De Statu Religionis." By W. Humphrey, S.J. Three Vols. Burns and Oates.
2. *The Public Life of our Lord.* Vol. VII. The Training of the Apostles. By H. J. Coleridge. Quarterly Series. Burns and Oates, 1884.

I. ALTHOUGH the time in which we live is remarkable for the multiplication of new congregations of men and women, who are, in the largest sense of the term, Religious in the eyes of the Church, it cannot be said that there are not many considerable and even widespread misconceptions on the general subject of the Religious State. This is not at all to be wondered at. The theory of the Religious State is not one which every one can grasp by the power of nature, and this is one of those many subjects to which the well-known line may be applied which declares, that a little knowledge is a dangerous thing. The very fact of the multiplicity of new institutes is enough to make us expect many mistaken views on the subject. It may be said that little harm is done by the fact that people in general are not very scientific in their ideas of the Religious Life and State. It is quite true that false or imperfect views may prevail among many persons, without leading them into heresy or any other portentous crime of the sort. But it is still a considerable misfortune when a matter as to which there is continually a good deal of talk, up and down, is the subject of so much ignorant misconception.

For this reason, if for no other, we should be very grateful to Father Humphrey for the three fine volumes before us, which contain what he calls a digest of the famous work of Father Suarez on the subject of the Religious State, a large portion of which is naturally devoted to the Society of Jesus. Father Suarez, as every one knows, was famous alike for his learning, his judgment, and his sanctity. All his works are golden, and this work was no doubt one on which he entered with great devotion and love, for he was a most perfect religious man. He is, however, a very long writer. His habit of mind, as well as his long practice as a Professor, led him to discuss at great length every question which came in his way. Thus his works are often histories of opinion on the subjects of which he successively treats, as well as the record of his own carefully-formed judgments. This makes it almost necessary for those who wish to get at his opinion, rather than watch the process of its formation, to desire abridgments, epitomes, and the like, and it is to be feared that the great length of his disputations is sometimes a reason why they are not read as they deserve to be. In the case of the work before us, Father Humphrey has exercised a most wise discretion in giving us what he calls the marrow of this great writer, instead of the whole work, and we think that most modern readers will thank him for sparing them the additional trouble of extracting this marrow for themselves. And indeed a work which, as it stands, fills three goodly volumes, cannot be called a very meagre abridgment.

Father Humphrey has added here and there footnotes to his author, on points which are of importance in the present day, but which were not so rife as subjects of discussion in the days of Suarez. We could wish there had been more of these, but they are very valuable as they stand. The work is one which should find a place in every religious library, and we trust that its opportune

appearance may tend to remove some of the misconceptions by which the subject of which it treats is surrounded.

II. Instead of reviewing this new volume of Father Coleridge's work, we may set before our readers the Preface of the author. He says :

The portion of the Public Life of our Lord, which is contained in the present volume, has a character of its own, and deserves to be treated apart. It is, in truth, the period of the rise and growth of a great calumny, which had more influence both on our Lord's own movements and on the ultimate issues of His preaching in the eyes of the world than may commonly be supposed. It drove Him, continually more and more, away from the places where He had most frequently preached, it forced Him to adopt a greater reserve in His teaching and in the performance even of His miracles of mercy, and it cannot be doubted that it alienated the hearts of a large part of the common people from Him, and that part, in some respects, the most naturally inclined to receive Him, because the most religiously and devoutly disposed. During the preceding period of His preaching He had been met with scant and grudging welcome by the religious authorities of the nation, and at last this reserve and coldness on their part was changed into open opposition and persecution, which made it dangerous for Him to trust Himself, for any length of time together, in places where they could easily have seized His Person, especially after the Pharisees had allied themselves with the officers of the government of the Tetrarch Herod against Him. But, up to the time of the present portion of His life, there had been no blasphemous attack on His mission by means of the evil tongue. He had been found fault with, for working miracles on the Sabbath day, but that did not imply that they were false miracles, or that they were worked by means of collusion with Satan. This is the form which was taken by the opposition to our Lord at the time at which this volume opens, and we find, at its very close, that the

calumny was repeated again and again, so that it became a kind of stock answer on the part of those who represented the religious authorities of Judaism—"He casteth out devils by Beelzebub the prince of the devils."

Our Lord may have had many reasons for the course of action which He took about this time, in withdrawing almost entirely from the public eye, and passing rapidly, as we shall find in the next volume, from place to place, keeping very much on the extreme borders of the Holy Land, and shunning, except on a very few occasions, the favoured city of Capharnaum itself. But we cannot doubt that this reason was prominent among those which induced Him so to act—the reason for avoiding every opportunity when the repetition of this calumny might be suggested by His presence to the bitter enemies who now haunted His movements, in order if possible to give the slander time to die out of the minds of the people and to save His enemies themselves from this continual blasphemy against the Holy Ghost. Our Lord did not indeed simply retire from before His enemies. He was all this time most actively engaged in training His Apostles, not only as to this particular point, in the manner in which they and those who were to come after them, should meet the diabolical calumnies to which the Church was to be exposed in all ages and in all places, but also in all the principles of their Sacred Ministry. The present volume contains a most important body of this instruction in the first great series of parables. It has been necessary to dwell at considerable length on this precious deposit, preserved to the Church chiefly by St. Matthew. The first Gospel, as has been said in the course of this work, is pre-eminently the Gospel of the Christian teacher, the Scribe instructed in the Kingdom of Heaven. Nowhere has St. Matthew laid us under greater obligations, than in the series of these first parables as he has preserved them for us in their completeness, with the single exception of one most striking parable, which St. Mark has added to the list. This is the chief doctrinal treasure of that part of the Gospels which is dealt with in the present volume—a treasure which it is more easy to point to than to illustrate as it deserves. These eight

parables form a sort of manual for all, but most especially for the teachers and preachers of the Word of God, and in this respect they have an importance altogether singular, which may be compared, in its own way, to that of the Sermon on the Mount or the counsels of perfection.

The miracles of this period are comparatively few. This only means that few are recorded, the Evangelists being occupied in relating the incidents which are more peculiar to the time of which they are speaking. It cannot be doubted that, wherever our Lord went in the course of His preaching, He marked His way by these prodigies of charity and compassion. This is obvious, when we consider that, by a kind of accident—though nothing in the arrangement of the Gospels is really accidental—we have in the last chapters of this volume the history of a few successive hours, and these are full of miracles of the first class,—the stilling of the storm on the Lake, the casting out of the legion of devils, the cure of the woman with an issue of blood, the raising to life of the daughter of Jairus, followed by the cure of two blind men, and the casting out of the devil from one who was also dumb. All these things happened within a period of twenty-four hours, of which we have the complete account in the Gospels. And these were miracles, in many cases, worked almost against our Lord's will, that is, which were to some extent forced upon Him by the circumstances of the time.

As this volume presents a contrast, in the sense already pointed out, to its immediate predecessor, so also will there be a similar contrast between this and that which is to follow. Our Lord did not let Himself be overcome by the evil tongues which were so ready to set afloat slanders against Him, slanders which at the same time had the still more dreadful character of being blasphemies against the Holy Ghost. The months which succeeded to this portion of the second year of His preaching, although they were spent mostly away from Capharnaum, and even on the very confines of the Holy Land, were marked by some of His most signal miracles, and also by the very bold step which He took in sending forth His Apostles to preach in His Name. Indeed, after the departure from Capharnaum, which imme-

diately followed on the last miracle recorded in this volume, we find our Lord making, as we should say, a fresh start in His activity, and filling the whole land more than ever with the fame of His teaching and of His wonderful works. This continued up to the time of the great Confession of St. Peter, after which our Lord again changed His method, and even the scene of His preaching. Of this we shall have to speak in the following volume of this series.

## THE APOSTLESHIP OF PRAYER.

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### INTENTION FOR MAY.

#### *The spread of Devotion to Our Lady by the Apostleship of Prayer.*

It is not necessary that the Month of Mary should have come; we do not need this happy invitation; always and everywhere the Associates of the Holy League are well convinced that their Apostolate is and can be fruitful both to themselves and to the souls they plead for only as it works through Mary's hands. The more desperate to human eyes the state of God's Church may seem in so many parts of the world to be—the more hopeless the expectation of any human aid—only with the greater confidence do we turn our eyes to her in whose heart is echoed every desire of the Heart of Jesus, whose hands are strong with the "omnipotence of prayer,"\* to whom it is given, as the Church sings so joyfully: "Alone to conquer all the heresies in the world."†

And in our Apostleship it is one of our best glories that Mary is our model, our Mother, and our Queen. An Apostolate is the work of one who labours to save souls; each work done for that end is an apostolic one; given a soul which consecrates its life to that object and you have what is called an apostle; given legions of such souls and you have legions of apostles; you have, if they do but recognise their mission, the millions of our Associates.

At their head is Mary; for although our Lady, as it may perhaps be said, exercised but rarely any external apostolic

\* *Omnipotentia supplex* (St. Bern.).

† In fest. B.V.M. per annum, iii Noct.

act (as when the shepherds and the Magi received our Saviour and His life from her hands, and when on Calvary she offered up His Blood for sinners), she is the Queen of the Apostleship of Prayer. For the Apostleship of Prayer—our own particular work—consists neither of sermons, nor the administration of sacraments, nor the offering of the Holy Sacrifice. All these are so many means and instruments of the Apostolate, but in none of them does its essence lie; we may preach, may give the sacraments, may lift the Holy Victim in our hands, and yet be in nothing apostles. On the contrary, though such acts as these be entirely out of our power, a man *or a woman* may be, and will be an apostle and a great apostle, if the heart pray.

And the Heart of Mary, was not its life, is not its life still, a life of prayer? Was there ever the hour that she did not offer her prayer, her labour, and her sufferings, for the intentions of the Heart of her Son, for the salvation of souls? Oh certainly Mary is the Queen of the Apostleship of Prayer.

Most fruitfully then shall we exercise each act of our own little life's apostolate if, whether in our own hearts and memories, or in our efforts to draw others to the love of the Sacred Heart, her name is never separated from His name, His love from her's. Let the Associates of the First Degree, when making their morning offering—that "vital prayer" as St. Francis of Sales calls it—by which our whole life is transformed into one constant prayer through the daily union with the Heart of Jesus pleading—let them think how much will be added to their poor act if it be made in earnest "through the most pure Heart of Mary," as the printed form suggests. Let our Associates of the Second Degree rejoice indeed to think that to them especially is intrusted the care of Mary's praise, and look upon the daily decade of their beads as the sling of the shepherd with which in our Lady's name they shall conquer the sword and spear of her enemy. Let the members who have undertaken the Communion of Atonement, and who form the third and highest degree of the Apostleship—let them unite themselves to our Lady in this great act of love. "As the Most Holy Virgin," says a

saintly man,\* "although filled with the spirit of the priesthood, could not receive its character, and therefore could not fulfil its office, our Saviour gave to her St. John upon Calvary; not only that he might be as a son to her in His place, but also that he might, in the Holy Mysteries which he celebrated for her *and for her intentions*, satisfy the burning desires of her heart for the propagation of the Church; as also to console her for the absence of her Son by the happiness of receiving Him every day." If our Lady is with us in our Communions of Atonement, they will be made well.

## PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee the prayers, work, and sufferings of this day for all the intentions of Thy Divine Heart.

We offer them in particular to draw Thy blessing down on the Apostles of the Holy League. Grant, dear Jesus, that in spreading the love of our sweet Lady into the hearts of all, their love may be drawn to Thee. Amen.

\* M. Olier.

**THE APOSTLESHIP OF PRAYER.**  
**The Holy League of the Sacred Heart of Jesus**  
*For the triumph of the Church and Holy See, and the Catholic  
 regeneration of nations.*

MAY, 1884.

**I. GENERAL INTENTION: *The spread of devotion to Our Lady by the  
 Apostleship of Prayer.***

**II. PARTICULAR INTENTIONS.**

1. Thurs. *SS. Philip and James, App.*—Good will to give to God whatever He asks; 12,660 acts of thanksgiving.
2. Fri. *S. Athanasius, B.C.D.*—FIRST FRIDAY OF THE MONTH.—Trust that will stand trial: 6,875 in affliction.
3. Sat. FINDING OF THE HOLY CROSS.—Patience under the Cross; 3,104 communities.
4. SUN. *Third after Easter.*—PATRONAGE OF S. JOSEPH.—Love of S. Joseph; 9,223 parents.
5. Mon. *S. Catharine of Siena, V.*—Devotedness to our Lady; 9,133 clergy.
6. Tues. *S. John at the Latin Gate.*—Firmness in doing right; 13,256 graces of perseverance.
7. Wed. *S. Stanislaus, B.M.*—Grace not to grumble at misfortunes; 9,797 temporal affairs.
8. Thurs. *Apparition of S. Michael, Archangel.*—Zeal to do all the good we can; 4,900 spiritual undertakings.
9. Fri. *S. Gregory Nazianzen, B.C.D.*—Interest in Catholic education; 3,174 schools and colleges.
10. Sat. *S. Antoninus, B.C.*—The prudence without which virtue becomes vice; 5,997 superiors.
11. SUN. *Fourth after Easter.*—*S. Pius V., P.C.*—(*S. J., S. FRANCIS JEROME, S.J., C.*)—GENERAL COMMUNION OF ATONEMENT.—Great desires for the salvation of souls; 1,497 foreign missions.
12. Mon. *SS. Nereus, &c., MM.*—Diligence in the duties of our state; the departed officers of the Apostleship.
13. Tues. *S. Isidore, B.C.D.* April 4.—(*S. J., S. Pius V., P.C.* May 5.)—Recollection of God's presence; 4,347 novices and Church students.
14. Wed. *S. Leo the Great, P.C.D.* April 11.—(*S. J., S. Walburge, V.*)—Light to see worldliness in ourselves; 15,835 religious.
15. Thurs. *Of the Blessed Sacrament.*—(*S. J., S. Isidore, B.C.D.* April 4.)—Charity for the poor souls; 22,714 dead.
16. Fri. *S. John Nepomucene, M.*—Grace to profit by our confessions; 2,634 missions or retreats.
17. Sat. *S. Pascal Baylon, C.*—Good will to be taught; 7,127 vocations.
18. SUN. *Fifth after Easter.*—*S. Venantius, M.*—(*S. J., Octave of S. Francis Jerome.*)—Love for the souls of children; 48,249 children.
19. Mon. *Rogation Day.*—*S. Dunstan, B.C.*—Light to know that humiliation is good for us; 15,402 interior graces.
20. Tues. *Rogation Day.*—(*S. J., S. Bernardine of Siena, C.*)—Grace to live in the light of faith; 8,992 families.
21. Wed. *Rogation Day and Vigil.*—*S. Peter Celestine, P.C.*—Patience with one another; 5,227 reconciliations.
22. Thurs. ASCENSION DAY.—A real desire of Heaven; 6,675 First Communions.
23. Fri. *Of the Octave.*—(*S. J., B. Andrew Bobola, M.*)—Reverence while in church; 2,862 parishes.
24. Sat. *B.V.M. Help of Christians.*—Unbounded trust in our Lady's power; 32,313 various intentions.
25. *Sunday within Octave.*—*S. Aldhelm, B.C.*—Strong faith; 11,310 heretics and schismatics.
26. Mon. S. AUGUSTINE, B.C., Apostle of England.—Pity for sinners; 35,979 living in sin.
27. Tues. *S. Philip Neri, C.*—Good will to sacrifice self; 2,804 promoters.
28. Wed. *S. Gregory VII., P.C.*—Grace to fear God; 16,637 young people.
29. Thurs. *Octave of the Ascension.*—Resignation to bear pain; 9,829 sick.
30. Fri. *Of the Octave S. Augustine.*—(*S. J., S. Leo, P.C.D.* April 11.)—Horror of venial sin; our dead Associates.
31. Sat. *Vigil.—Fast.—Whitsun Eve.*—Zeal to spread the Apostleship; the religious orders in whose merits we share.

An Indulgence of 100 days is attached to all the Prayers and Good Works offered up for these Intentions.

Intentions sent for publication will be in time, if they come to the hands of the Central Director on the *morning of the eleventh day of the month*. All envelopes enclosing intentions to be recommended, or letters concerning the business of the Apostleship, should be marked C.D. on the address, and *should contain nothing private*. When answers are required a stamp should be enclosed.

Many of the Local Directors of the Apostleship have powers to grant admission to the Archconfraternity of the Sacred Heart also. This can always be obtained by addressing the Central Director as below, who also may impart the Apostolic and Brigettine Indulgences to the Rosaries of the Members.

For diplomas of affiliation, or those conferred on Promoters, apply, in Great Britain, to the REV. A. DIGNAM, S.J. (C.D.), Holy Cross, St. Helen's, Lancashire.

Intention Sheets, either large, for Church doors, or small, for the prayer-book, the Indulged Badge of the Members, the bronze Cross, also indulgenced, of the Promoters (Zélateurs or Zélatrices), the Monthly Ticket of the three degrees of the Apostleship (containing the Fifteen Mysteries), Blank forms of Certificate of Admission, Forms also of admission to the Archconfraternity of the Sacred Heart, may be had from F. GORDON, St. Joseph's Library, 48, South Street, Grosvenor Square, W.

## THE ENCYCLICAL ON FREEMASONRY.

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THERE are probably a great many quiet-going Catholics in these countries, who may have been surprised, from time to time, by hearing the very strong language in which priests and other well-informed men speak of the Freemasons. There is a certain mystery about this organization, and this sheds an air of eccentricity on those who are supposed to belong to it. But, on the whole, many of them seem very ordinary mortals after all, and not at all the kind of men who would upset, if they could, the Christian religion and the Christian state. And then, every now and then, we hear that the reason why So-and-so never goes to the sacraments is that he is a Freemason, and we hear that the Holy Father, as has just now been the case, has put forth a new and severe denouncement against this sect as most dangerous both to religion and civil government. It may therefore be worth while to say a few words on the subject, taking as our text the last Encyclical of Pope Leo the Thirteenth, which has lately been read in the churches throughout the world.

In the first place, it is well to say at once that there may be many Freemasons who are in ignorance of the true character of the society to which they belong, and who never would have joined it but for their ignorance. This is especially the case with men of rank and influence, who are every now and then mentioned as doing something "with Masonic honours" and the like. The present Pope expressly says in the Encyclical of which

JUNE, 1884.

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we are speaking, that this is so. His Holiness says that what he has said, and is about to say, "must be understood of the sect of the Freemasons taken generically, and as far as it comprises the associations kindred to it, and confederated with it, but not of the individual members of them. There may be persons among these, and not a few, who although not free from the guilt of having entangled themselves in such associations, yet are neither partners themselves in their criminal acts, nor aware of the ultimate object which they are endeavouring to attain. In the same way, some of the affiliated societies, perhaps, by no means approve of the extreme conclusions which they would, if consistent, embrace as necessarily following their common principles, did not their very foulness strike them with horror. Some of these, again, are led by circumstances of times and places, either to aim at smaller things than the others usually attempt, or that they themselves would wish to attempt. They are not, however, for this reason to be reckoned as alien to the Masonic federation; for the Masonic federation is to be judged, not so much by the things which it has done, or brought to completion, as by the sum of its pronounced opinions."\*

And again, Leo the Thirteenth says, in another place:

"There are many things like mysteries which it is the fixed rule to hide with extreme care, not only from strangers, but from very many members also, such as their secret and final designs, the names of the chief leaders, and certain secret and inner meetings, as well as their decisions and the ways and means of carrying them out. This is no doubt the object of the manifold difference among the members as to right, office, and privilege, of the received distinction of orders and grades, and of that severe discipline which is maintained. Candidates are generally commanded to promise, nay, with a special oath, to swear, that they will never, to any person, at any

\* P. 31.

time, or in any way, make known the members, the passes, or the subjects discussed."

This is the answer to the difficulty that many in this country feel as to the strong language used against the Freemasons by the Popes, and other persons high in authority in the Church. There may be any number of Freemasons who are not in all the secrets of the sect. So far they are not to blame for the evil ends at which the society aims, or for the evil deeds of which it is, as a body, sometimes guilty. But they are to blame for placing themselves, especially after so many warnings, in the number of the associates, because they do by this what no man has a right to do. They place themselves unreservedly and irrevocably in the power of unknown leaders, and they bind themselves to all the responsibilities of secret associations, the leaders of which may have any aims whatever in their plans, which these their subordinates are pledged and bound to carry out, if they are commanded, under pain of death itself.

The history of the dealings and pronouncements of the Holy See in regard of the Freemasons is briefly sketched by the Pope in his late Encyclical, and is of itself sufficient to show the great importance of the danger to society which the Roman Pontiffs were bound to point out. The first declaration of the Holy See dates as far back as the Pontificate of Clement the Twelfth, 1738, and the example of Clement was followed by Benedict the Fourteenth, by Pius the Seventh, by Leo the Twelfth, by Pius the Eighth, Gregory the Sixteenth, and Pius the Ninth. As the Pontiff says in the present Encyclical, the course of events has abundantly justified the action of the successive Popes. Their warnings have been in great part disregarded, though not entirely so, and the consequence is a state of things which threatens the very existence of civil society in the world. The cause of the evil is easily discerned, and there can be no reasonable consideration of the subject which does not

lead directly to the conclusion that the evil fruit of Freemasonry sufficiently proves the evil nature of the tree from which it has proceeded. The account given by the Pope is more than sufficient to make it intelligible what the danger is which is the fruit of these secret federations. "The Masonic sect produces fruits that are pernicious and of the bitterest savour. For from what we have above said and most clearly shown, that which is the ultimate purpose forces itself into view, namely, the utter overthrow of that whole religious and political order of the world, which the Christian teaching has produced, and the substitution of a new state of things in accordance with their ideas, of which the foundations and laws shall be drawn from mere 'Naturalism.'"

We find in the Encyclical a plain description of the errors which make up the social system of Naturalism. "Its principle is that human nature and human reason ought in all things to be mistress and guide. Laying this down, they care little for duties to God, or pervert them by erroneous and vague opinions, for they deny that anything has been taught by God; they allow no dogma of religion or truth that cannot be understood by the human intelligence, or any teacher who ought to be believed by reason of his authority." Of course the Church of God is naturally the first object of the enmity of such teachers. "The first point with them is to banish the office and authority of the Church in the civil State." For this they urge the absolute separation of Church and State, and make the State altogether independent of the laws and precepts of the Church. But they go further—they assail the Church in many ways, the clergy are persecuted, and exposed to a thousand vexations, the object being to diminish their number and their means of doing good. The remains of the property of the Church are put under the administration of the State, and the religious orders rooted up or scattered. The Holy See is the peculiar object of their assaults. They

have succeeded in destroying "the bulwark of the Pope's liberty and right, the civil principedom, and they are now declaring that the Pontificate must be got rid of altogether, for the purpose of destroying the work it has done for the world." It is true that the Christian religion is not formally abjured by the adepts of the Freemasons. It would be impolitic of them to insist on this, for it would deprive them of many recruits. It is enough to put all religions on an equality, to make religion a matter of indifference. But the Naturalists go further than this. They deny many truths that are discoverable by reason itself, such as the existence of God, the immateriality of the soul, and its immortality. The Freemasons are divided about the question of the existence of God, and it is well known that this difference has caused much bickering among them of late, not all of them being ready in so many words to deny God. Others attach a false notion to the name of God, though they do not deny His existence. In the same way they do not firmly hold such truths as the creation of all things by God, His Providence, and the future life.

When these fundamental truths are demolished, the turn of others which are vital to society comes next. "We speak now of the duties which have their origin in natural probity. That God is the Creator of the world, and its Provident Ruler, that the Eternal Law commands the natural order to be maintained and forbids it to be disturbed, that the last end of man is a destiny far above human things and beyond this sojourning on earth, these are the sources and these the principles of all justice and morality. If these be taken away, as the Naturalists and Freemasons desire, there will immediately be no knowledge as to what constitutes justice and injustice, or upon what principle morality is founded." Thus, these men advocate the education of youth in what they call "free," "civil," and "independent" morality. They deny, of course, the fall of man, consequently they

deny the necessity of the reduction of the passions to the rule of reason by means of a struggle and a conflict which is to last the whole life. Consequently also they advocate every indulgence in the way of pleasure, and we see the open decay of all strictness in such matters as plays and the popular style of art, which is disgracefully realistic. The Pope quotes an instance in which it has been plainly determined by the Freemasons to encourage the multitude to a boundless licence of vice, in order that it may be a more pliant instrument for the purposes of the sect.

After this, it is easy to see what the effect of these doctrines must be on such important matters as marriage, education, and politics. In all these vital points for the very existence of the social order, the Freemasons and Naturalists are agreed. Marriage is to them a legal and civil contract, which can be dissolved by the same parties which gave it existence. Education must be absolutely in the hands of teachers who will never bring in the subject of religion nor teach that man has any duties to God. In political matters, the source of all civil rights and duties is in the multitude, or in the government constituted according to the latest doctrines. We have here, then, a series of conclusions from which the Freemasons cannot escape, and which constitute the fullest possible justification for the denouncements of the Holy See.

After having thus put his finger on the evils which are directly the fruit of the influence of Freemasonry, the Pope devotes a few most weighty pages to the mischievousness of the errors which they maintain, and speaks strongly of the political wisdom which both princes and people would show if they would join with the Church in defeating Freemasonry, instead of joining with the Freemasons to destroy the Church. But, in any case, it is for the Church to do her duty. The Pope begins by renewing and confirming all the former decrees

of his predecessors against the Freemasons, and then goes on to suggest the measures which may be taken by the Catholic Hierarchy against the common danger. In the first place, men are to be warned that no one may by any reason whatsoever join the Masonic sect, if he values his Catholic name and his eternal salvation as he ought to value them. Then, by assiduous teaching and exhortation, the people are to be drawn to learn the precepts of religion, and he recommends that writings and sermons should be used to set forth the sacred truths in which Christian philosophy is contained. The laity are to be called in to help the clergy. The Third Order of St. Francis is to be propagated. Associations and Guilds of workmen are to be formed, for the protection, under the guidance of religion, both of their temporal interests and of their morality. Leo the Thirteenth speaks with great delight of the Sodalities already formed of this kind, and praises the work of the Conferences of St. Vincent de Paul. The young are to be carefully guarded in their education, and to be taught the danger of these hateful sects. Prayers are especially to be made for this intention to God, and the aid of the Blessed Mother of God, of St. Michael, St. Joseph, and the Blessed Apostles Peter and Paul, is to be invoked.

## “WE NEVER MIX.”

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ARE we in thorough earnest about the conversion of England? The scheme recently set on foot for a renewal of organized prayer for this end is a hopeful sign; but it is an old and a true saying, that while we ought to pray as if our exertions were of no avail, we ought on the other hand to exert ourselves as if we had nothing to hope for from our prayers. Are we, then, exerting ourselves after such a fashion as to give any well-grounded human hope of achieving the result which with more or less of earnestness we all sincerely desire; or, if that result be thought too remote to be contemplated as even probably attainable within our own time, are we at least exerting ourselves in the right kind of way to realize some considerable measure thereof? Father Faber has some words on this subject which may well afford food for reflection.

One of the best tests of a body like the English Catholics [he says] is efficiency in acting upon others for their conversion. We cannot ignore Protestants, we cannot sit at ease, and take care of ourselves—we betray Jesus if we do: to be sensible of our missionary obligations is the condition of our blessings; we must realise at every turn that this is not a Catholic country, and that every one of us has a mission. Hence it is that we must legislate for conversion; we must look to Protestants and infidels, to what will tell upon them, influence, attract, shock, perplex them; we must avoid repelling them without harming our brethren: we cannot enjoy our religion in peace.\*

\* *Notes on Doctrinal Subjects*, vol. ii. p 105.

So much for our duty; now what says this same writer as to the way in which—in his opinion—this duty was being performed just thirty years ago, in the year 1854?

It is a fact [he says] that inquirers, and earnest ones . . . draw back, thinking the Catholic body in England imbecile as an instrument of conversion, and unable to inspire itself with vigour and dignity. [And again] English Catholics do not look like a body whom God would go out of his way to help beyond the common measure; we are more likely to be holding God back.\*

Now we do not intend to be so presumptuous as to hazard a conjecture whether these words are more or less true now than then. Now as then there runs a vast and ever-flowing current of earnest but often noiseless work which might seem, did we fix our attention exclusively upon it, to give the lie to any such expressions as those just quoted. And on the other hand now as then there is a great expenditure of energy on trivial objects, a lamentable languor in this or that quarter where we might have expected the most fervent zeal, and other phenomena of this kind which, if we were to confine our view to them might seem to call for even stronger expressions than those of the venerated Oratorian preacher. It remains true that his earnest words offer food for reflection to each of us; and it remains open to us, and may be profitable, to inquire into some of the leading causes of such shortcomings as do certainly exist in regard of what may be called the "missionary spirit" of the great body of Catholics in this country.

It is quite clear that if any considerable portion of England is to be brought back to the faith, a very large share of the human portion of this holy task must be performed by the laity, and it is of this share that we wish especially to speak here. To the laity it must in great

*Ibid.* pp. 104, 15-16.

measure fall to prepare the soil for the good seed of the word. The layman often has access where the priest would be scouted; oftentimes he has leisure when the priest is overburdened with work; above all he has the opportunity of exerting an indirect and gradual influence which may often fall outside the scope of the priest's labours. For the priest, with his directly religious profession and clerical habit, is almost compelled to make his attack, so to say, in the open, and is disadvantageously placed for the work of digging the trenches and throwing up the earthworks which are to cover the more distant approaches of truth. We are quite sure that lay persons frequently under-estimate the opportunities which they possess for carrying on these preliminary and preparatory operations. As we write we have in mind a very excellent friend of ours, a working artisan in a small provincial town, who in the short space of four or five years from his own conversion has been instrumental in bringing no less than forty persons—exclusive of his own family—into the true fold. Of course all men have not the same gifts—but oh! did we but use the gifts we have with a single-minded enthusiasm, how much might we not effect?

*Single-mindedness*, let us write this down as our first pressing need: a thorough appreciation of the great fact that next after the salvation and perfection of our own souls the one thing worth striving after is the salvation and spiritual advancement of our neighbour. "The Catholics in the first age of the Church" says Father Faber "were men with a dominant interest, Jesus Christ and Him crucified" while "a singular want of discernment of God and His claims [is] brought about by the atmosphere of heresy and unbelief" in which we live. Looked at from another point of view this first need of ours may be called *supernaturalism*, the spirit diametrically opposed to that "naturalism" which the Holy Father in his recent Encyclical has so vehemently and eloquently

denounced as especially and most disastrously characteristic of our times. Supernaturalism may be described as a habit of taking, both in theory and in practice, God's view of things, a point on which the eminent spiritual author whom we have already quoted was fond of insisting. Here are some of his words :

The world has a great many wants, and good Christians have a great many wants also ; but it so happens that the world's great want is the same as a good Christian's great want—a right appreciation of spiritual things. This want is the source of all mischief.

Spiritual life is an estimating things at their true price, weighing them by their true weights, measuring them in just measure, and numbering them in right order.

To call things by their right names, to know their right value is half the science of life. Their true names are the names God calls them by ; their true value is the value He sets upon them.

The crucifix is the meaning of everything to us. We must view all things in its light, and judge all things by its principles. . . . The world is in all things the opposite of the crucifix.

There are some thoughts so overwhelming that we cannot take them in all at once ; we have to grow to them—and even then we never become familiar with them. Here is one—that the world was made by God, and belongs to Him, and yet that He and we come to quite different judgments about it. One great part of religion, therefore, is to reform our judgments on the judgments of God.\*

Now God's judgment, God's view of things is that for rational creatures there is one thing necessary, one thing of transcendent importance, one thing of supreme interest, viz., Himself, and the carrying out of His will. Worldliness, on the other hand, has been well described as "a supplying of ourselves with interesting things which are not God." Single-mindedness, then, and supernaturalism or the habit of taking God's view of

\* *Ibid.* pp. 414, 134, 247, 228, 252.

things, are only different aspects of the same disposition of the soul, and this disposition—which is the opposite of worldliness—is the first and most essential element of the missionary spirit. Nothing but a high degree of almost passionate earnestness can avail to contend successfully against the enormous obstacles which beset our path; and no one can be passionately in earnest about a matter which he does not habitually esteem as of primary importance.

But this interior disposition of the soul, this spiritual element of the missionary temper, is not of itself sufficient. The missionary, to be successful, must have tact as well as zeal, method as well as enthusiasm, a *modus agendi* as well as the Divine *afflatus*. And this is true in its degree of the unofficial lay missionary with whom we are here chiefly concerned. What then is our chief want in regard of the external conditions of success in the work of conversion? This want cannot we think be better expressed than by the words which stand at the head of these pages, or better described than in the paragraph from which we have taken them. A writer whom in a former number of the MESSENGER we had occasion to quote more than once, writing of the Society of St. Vincent de Paul, makes the following reply to the question, "How do you account for the poor show your Society makes in your own country?"

We might at the outset [he says] allege the peculiar conditions under which the Catholic Church finds itself in England. The mass of the population is not Catholic, and so the work of the Society is circumscribed. But we forbear, for the obvious reply would doubtless be that, though we did but little, if we did that little well, it would suffice; *but we do not*. A truer reason, perhaps, is that unfortunate defect which we as a nation are so prone to. *Coldness, formality, want of sympathy, a general feeling that "WE NEVER MIX."* All this prevents the Englishman from treating his superiors or inferiors in an open or genuine manner. . . . *To the poor we*

*are either contemptuous or patronising.* Even between brother and brother of the Society there is want of cordiality and sympathy; unless the brothers are of the same position, and live in the same *quartier*, there is no friendship. All this injures our usefulness. We must look to the maxims of the Society, in time, to overcome these difficulties. Charity will eventually subdue caste.

With a few characteristic touches the same writer describes the visit of the "average" brother, which, he says, "does not, it must be admitted, always leave a satisfactory impression."

When he enters the humble apartment, the good woman who occupies it pushes half a dozen children into various corners, and, putting on her longest face and her hands beneath her apron, stands to receive her visitor. He perhaps takes off his hat (if there be no draught), inquires after the children, and produces the expected tickets. She receives them with a courtesy, and turns a longing eye on her work-tub. There is no reason to detain her longer, so he leaves at once.\*

It is evident that in a perfunctory visit of this kind thus coldly received, there is something wanting on both sides. But it is also evident on which side that which is wanting must first be made good; namely, on that of him, or her, who has most to gain—the visitor. For it must ever be borne in mind as a first principle in this matter, that the stricken members of Christ's flock are to be approached, not in a spirit of lofty condescension—as if we were conferring a great favour—but with that genuine Christian humility, enlightened by faith, which should

\* Article, "The Society of St. Vincent de Paul," *Dublin Review*, April, 1883, p. 298. We do most earnestly wish that the Central Council of the Society of St. Vincent de Paul in London would reprint this admirable article as a pamphlet, and give it the widest possible circulation. We feel sure that any expense attending the publication would soon be more than recouped by the increase of funds which would attend an accession of members and of zeal.

make us count it a high privilege to be allowed to do some little service to those whom Jesus so dearly loves.

But we seem to have wandered from our subject, which was the part which the laity, if they are in earnest, are to take in the conversion of England. No, we have not wandered from our subject; or at least we have not wandered farther afield than we intended. Our argument is this. If such are the characteristic defects which mar the cordiality of our intercourse with our brethren in the faith, what sort of an impression are we likely to make upon our non-Catholic neighbours? We refer, of course, to those of the humbler classes, for it is from the ranks of these, and not from the class of persons with whom we dine and dance and "socially" converse, that the Church of Christ must be mainly recruited.

Now we have no wish to play the part of Cassandra, or to use exaggerated language, but really in all seriousness it does seem to us that this is a matter on which we may with great profit question ourselves very searchingly, and probe ourselves very thoroughly, and shake ourselves up very roughly if we find that we have been remiss. Assuredly it is a terrible thought that we may perhaps be frittering away on all manner of frivolous trifles, unworthy of our manhood and womanhood and still more unworthy of our Christian profession, time and energies and means which might be employed in the gaining of souls to Christ. We write, not for those who are content to wrap themselves, as in a comfortable cloak, in the dull mediocrity of merely respectable religion, but for those who are honestly anxious to do something whereby they may worthily honour the Sacred Heart of Jesus. Such as these we implore not to let their fervour evaporate in the emotions which attend a thrilling sermon or a splendid function, but to let it carry them into those haunts of suffering and poverty where assuredly our Maker would be found had it formed part of the Divine plan that He should walk the earth in these our days. There they will

find abundance of work ready to their hand; and when all that is in their power is done, they will find themselves crying out for more help, still more help. Let us, to go a step further, honestly put to ourselves this question. While I find a dinner-party pleasant, and afternoon calls tolerable, and a ball just endurable, do I find that my really happiest hours are those spent in the service of the poor? Not that I am called upon to love a rotten staircase, or to be a languishing admirer of damp walls and sickly smells and a stuffy atmosphere, or as a matter of taste to prefer a ceiling which lets in the rain: but I may fairly ask myself whether I find that the solid consolation which comes of having made many friends among the poor far more than outweighs these material inconveniences? If not, the chances are that I have not given the matter a fair trial. It may be that I have, and that my health is not equal to the strain. Or again it may be that I have not had the chance of making the experiment. But if the experiment be in my power, and if I have not given it a fair trial—Oh! then I will no longer hesitate to seize eagerly those opportunities which lie ready to my hand for helping to spread abroad that Divine flame which Christ our Lord came on earth to kindle? Given the opportunity, and given the physical capability, work among the poor in one shape or another will, we are convinced, be found to supply an unfailing source of absorbing interest beside which the excitements of a worldly life will seem indeed weary, stale, flat and unprofitable. It may seem that we are setting a heroic ideal before our readers. Be it so. Desperate maladies call for heroic remedies. And no one, surely, can study the condition of non-Catholic England without seeing that the malady which afflicts our country is indeed, humanly speaking, desperate.

A few more words and we have done. The complaint is often raised, and we fear it has not always been groundless, that in political matters which touch the most

vital interests of the Church, the Catholic body in England has too often seemed to be afflicted with a sort of paralysis which has made it a matter of extreme difficulty to rouse us to action. Is there any assignable cause for this? We think there is, and we think that it lies in the same defect which we have already been discussing. "We never Mix." With a certain number of honourable exceptions the Catholic laymen of England, especially in large towns, have far too exclusively "kept their distance" from the poor. Hence our want of hearty union. Break down this barrier; find some means, invent some device, for turning the energies of the rising generation of Catholics in the direction of personal work among the suffering classes, and we venture to say that the petty claims of mere party politics will lose their attractive power by comparison with the paramount necessities of our destitute brethren. What was it that made our great and lamented leader, the Hon. Charles Langdale, cordially join hands with a man with whom he probably differed on almost every political topic, Daniel O'Connell? It was the living conviction that the points on which they differed were as nothing when compared with that on which they agreed; namely, the supreme importance of furthering the cause of God and His Church. This conviction was born of an earnest faith joined with an intimate acquaintance with the circumstances and needs of the poor and their children. More of such earnest co-operation we should perhaps see to-day, if in greater numbers we descended into the arena where Christ our King and Satan our common enemy are in daily and all but visible conflict for the souls of men.

We often hear the condition of the Catholic Church in England at the present day compared to that of the early Christians, during the intervals of persecution, in the Empire of Pagan Rome. Nor is there wanting an element of truth in the comparison. But when we turn our thoughts to the question of conversion there is one

great contrast which must strike us. The early Christians in their ministrations among the poor were entirely without rivals. The debasing influences of the blasphemous and corrupt literature which to-day is spread broadcast among the poor were more than paralleled in Pagan Rome by the attractions of the amphitheatre and of a licentious system of mis-called worship. But in active benevolence at least the early Christians had an unquestioned monopoly. We, on the other hand, live in a country in which an almost intense and aggressive philanthropy—often sincere of its kind—is in a blind and confused fashion trying to make amends and offer a substitute for the decay of faith. If, then, we are to influence the masses, and draw them to the Catholic Church, we must exhibit an example not merely of earnest and benevolent work among the poor, but of a tender, loving charity visibly distinguishable from all competing rivals. This will not be so, as long as, to our shame, it remains characteristic of us that "We never mix."

## THOUGHTS ON ST. JOSEPH.

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### VI.

#### CONSEQUENCES OF THE TRIAL OF ST. JOSEPH.

HAVING said so much in the last chapter on the trial of the blessed Spouse of our Lady, we may add here a few considerations in confirmation and illustration of what has been said. In the first place, it seems that if there was to be, in the counsels of God, this probation of St. Joseph, before he was formally to assume the headship of the Holy Family, it was almost necessary that it should take place at a time when he was separated from his Blessed Spouse. They had lived together, hitherto, in the closest union of heart and soul, they had had no secrets the one from the other, their prayers and aspirations were all in common, and they were, in the most perfect possible sense, one. Now between such souls, so closely united by a sacred tie, there could naturally be no concealments. Even if Mary could reserve her great joy from St. Joseph, on account of the highest instincts of sanctity, it would hardly have been possible for him to hide from her his perplexity, or the trial which was testing his humility or his charity to the utmost, without their both feeling the misery of the loss of perfect confidence between those who were naturally so much bound to, and so much disposed to be open, one with the other. It seems as if the trial of St. Joseph could not have taken place if Mary had been at his side. It would have been unnatural also

for the holy pair, Zachary and Elisabeth, to maintain silence to him on a matter so vitally affecting himself, and one which would cause him so much and so intense joy, as soon as he came to understand it perfectly. The time of trial is always a time when the soul is alone, and the sweet and gracious companionship of Mary would almost have made it impossible for her Spouse to meet the trial fairly. It may not be impossible that, when all the ways of God are revealed to us, we shall see that the separation of these two holy and loving hearts was arranged by God for this especial purpose, among others, that He might try St. Joseph to the utmost, and fit him for his great work by the trial, at a distance from her who might so wonderfully have helped him under it.

Another truth that seems to be discoverable in this holy history is that the Providential position of St. Joseph, both in the Holy Family and in the Church, was secured and made firm to stand all trials and to meet all exigencies, by this period of interior conflict. As regards the first of these two points, it has already been said that the words of the Angel to St. Joseph, in the dream in which the great revelation was made to him, conveyed the express injunction that he was to act as the Father of the Child as soon as He was born. We are in the habit of speaking of St. Joseph as the foster father, the putative father, and so on, of our Lord. These expressions are rightly used of him, because, in the ordinary sense of the word, our Lord had no father on earth. But it must not be forgotten that as St. Joseph had all the rights of a husband over our Blessed Lady, so had he all the authority and rights of a father over her Child, as soon as it was settled by a distinct decree of God that he was to discharge to each his natural office of the Head of the Holy Family. It would be a great loss to all who are bound together in Christian marriage, if they could not look to the marriage of St. Joseph and our Blessed Lady as the perfect type

and pattern of all such unions, and this would not be possible if the relations between them were only, so to say, honorary and not true, kept up for the sake of appearance before the world, and not for the sake of the exercise of all the virtues and duties which such relations imply, as far as was consistent with that consecration of each to God of which we have already spoken. That consecration in no way interfered with or cancelled the authority of St. Joseph. In the same way, it would be an immense loss to the Christian home, if we were to consider the condescension of our Lord in taking the place of the Child in that blessed Family was a mere appearance and not a reality. Everything in the subsequent history of the Holy Family testifies to the perfect reality of the obedience of our Lord to both His parents, as they are called in the Gospels. Even at the time when He left them, that He might stay in the Temple, as we shall see, what He then did was in no ways derogatory to the natural authority either of His Blessed Mother or of St. Joseph. The circumstances of the Incarnation made it a question which the Angels might have asked themselves, whether the God made Man would subject Himself to the ordinary laws in general, and in particular, to the law of filial obedience and duty. But, if the answer was ever in doubt, it was sufficiently given, once for all, in the course of the revelation to St. Joseph.

We may say just the same as to the great position of St. Joseph in the spiritual kingdom. Here also that position is secured by the trial through which he had passed. It would have been different if there had been no such phase in the internal history of this most exalted soul. The years that were to follow, with all their troubles and joys, their dangers and their deliverances, might have brought many a time of doubt and difficulty to the head of the Holy Family, which it would have been less easy to meet but for that knowledge, how solid was his posi-

tion and how certain his commission, which was the result in his soul of those weeks of anxiety and prayer. In the same way, as to this other office of which we speak. We are accustomed in the Church to venerate and have recourse to this great Saint, as having in a special manner the gift of guiding souls in spiritual perplexities, and in the exercises of the interior life. But it is a law of God's Providence that the saints who have special powers and offices of this kind, are those who have themselves passed through the experience of the dangers and trials, out of which they are able to help others to make their way in safety. The few weeks of the Visitation period were soon passed, but it may be that they cut very deeply into the soul of this glorious sufferer, as the iron in the prison of Egypt cut into the soul of his great prototype, the son of Jacob. The experiences of the spiritual life are sometimes acquired in a long course of years, sometimes they are gained in a few hours, into which are contracted the pains and the anguish of years. It may well have been so with St. Joseph. His trial was in itself unique, and cannot ever be in all its features the trial of any one else. But it may well have included in itself a very deep and penetrating experience, and it may have been the Providential preparation of his soul for the great office which he was to fulfil in the spiritual kingdom. He had abundant lessons afterwards, in the perpetual communion which he enjoyed with Jesus and Mary, but he could never after this have had trials and doubts of this particular kind. One short period of storm and disturbance may, in this way, often add more to the spiritual enlightenment of a soul in the path of perfection than many long periods of comparative tranquillity and peace. This then is another feature in the mystery before us, of which it is not easy fully to understand the immense significance.

A third noticeable element in the Providential arrangement of this epoch in the history of the Holy

Family may be found in the new relation in which it placed these two most beautiful souls of Mary and Joseph one to the other, as well as in the intimate communion which must so soon have sprung up between the soul of the appointed Father and that of the Divine Son in the womb of Mary. Very beautiful indeed must have been the relations between Joseph and Mary before the Incarnation. As far as earth went, they were all in all one to the other, and they were souls of the most transcendant sanctity and, on that account, souls between whom the most tender and perfect union could be formed. It is one of the miseries of earth, that there can be so little of perfect communion between soul and soul. But the fact is arranged by the mercy of God, because there are so few souls of which those who love them best could bear to see the whole without any concealments. All these concealments will be done away in the Kingdom of Heaven, for there every soul will be perfect in its degree, and there will be nothing in any that can displease or disappoint any one else. It is reasonable to believe that, in some measure and degree, between souls that are very closely united to God even here, there may sometimes be the anticipation, in part at least, of the perfect openness and communion of the kingdom of bliss. And if ever there were two souls of whom this might be thought to be the case, those two souls would have certainly been the souls of Mary and of Joseph. And yet between these two there must have been something of a separation during the time of the trial of the holy Spouse of the Mother of God. All the more when, as it were, they came together again, without any cause or vestige of the slightest separation, and with the great promise of the future before them, must there have been joy and delight in the soul of each which can have had no parallel on earth. There had been a kind of threat, so to say, of their being separated, by the great counsel of God which was in truth to unite them more closely and more inseparably than ever.

There was nothing to confess, or to ask pardon for, no misunderstandings or misconceptions to be explained, no complaints of anything that might have been otherwise. The severest test had been applied by the good Providence of God to both these great souls, and in each case the result had been the most perfect practice of the virtues for which the occasion gave scope. Mary had acted with the utmost perfection, both in the Annunciation and afterwards—she had followed the inspirations of God, and by so doing, had helped in the most efficacious way the blessed Spouse to whom God had united her. St. Joseph had been tried with the opportunities of a thousand judgments and surmises, and doubts and difficulties, both as to himself and as to his Spouse, and out of all the swarm of possible imperfections he had given in to none. With what joy, and with what increased love and confidence in each other must they have met, after the period of trial had passed away! What must have been the beauty and sublimity of their mutual converse as soon as Mary could speak without reserve to Joseph as to the great mystery which had taken place! However great we may imagine the pain to have been, which may have fallen on these two tender souls during the time of darkness, such as it was, it is certain that far greater in proportion must have been the joy and delight of their reunion, and the happiness which must have inundated them when each could see in the other the appointed instrument for the execution of the greatest work that God could do, and know that in this great work they were to labour side by side.

Lastly, we may see in this mystery a great instance of what is continually taking place in the dealings of God with His saints, though it can never take place on so large and magnificent a scale as in this instance of Joseph and Mary. It is not the way of God, in His ordinary dealings with His most beloved and faithful servants, to let them see beforehand what it is that they

are to do for Him, though this may sometimes be the case, as it seems to have been the case with St. Paul, of whom our Lord said, "I will show him how great things he must suffer for My Name's sake."\* Even those words do not necessarily imply that this knowledge was to be communicated to the Apostle immediately on his conversion. However that may have been, it is not the common way with God to let the saints see what it is that is before them, either in the way of joy or in the way of suffering. Joseph and Mary had perhaps planned out a life for themselves, a life of most close service to God in prayer, of the most perfect practice of the interior virtues, of the most ardent longings for the coming of the Messiah, and of great charity to their neighbours, and the like. They might have intended to live as Joachim and Anne lived before the conception of Mary, a hidden life in their own quiet village, a life known only to God. This would have been very beautiful, but the dreams, even of saints, are not so beautiful as the realities which God prepares for them in His Providence, for His thoughts are not as ours. Now they were to change all their plans, and to enter on a new and most marvellous career, a career full of the most terrible crosses as of the most heavenly delights. How far above all their conceptions was the path which God had marked out for them! How immensely greater the occasions of sanctification, how immensely more magnificent the spiritual gifts and blessings and glories which he had prepared for them! How utterly different, and yet how much more splendid, the thoughts of God for them, than their thoughts for themselves! And finally, if we ask what was the one foundation on which all this great edifice of sanctity was to be raised both in the one and in the other, we can find no other answer than that which our Lady uttered in her Magnificat—*Quia respexit humilitatem ancillæ suæ*. The trial of Mary was one, and

\* Acts ix. 16.

the trial of Joseph was another. But the virtue which raised them both to the thrones prepared for them was the virtue of humility.

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## VII.

### THE EXPECTATION.

If, as is most reasonable, we suppose the Incarnation to have taken place on the day on which we now keep as the feast of the Annunciation, and the Nativity of St. John Baptist to have occurred three months later than that time, it seems naturally to follow that the end of the visit of our Blessed Lady to her cousin St. Elisabeth is to be fixed at the beginning of July. That would leave a space of between five and six months before the Nativity of our Lord Himself. We may suppose, further, that as much as a week or more may have elapsed between the time at which St. Joseph and our Blessed Lady left Nazareth for their journey to Bethlehem, and the first Christmas Day. The intervals of time between the several mysteries of which we are speaking would not be made less certain to us, even if we could not think that our Lord was not born on the 25th of December. He was born nine months after the Conception, and at that last-named time St. Elisabeth had entered the sixth month of her pregnancy. Further, if we are right in thinking that the revelation as to the mystery of the Incarnation was made to St. Joseph just after the Visitation of our Lady, we have this space of something more than five months, of which no account is given us in the Gospels, but during which St. Joseph and our Blessed Lady were living together in the utmost happiness at Nazareth, in preparation for the moment when the greatest event in the world's history was to take place in the birth of our Lord.

There are blank spaces in our maps of the heavens,

spaces in which there are no stars on which human eyes can gaze, even with the aid of the most powerful instruments. But it would be foolish for us to think that, because our powers are limited, and can find nothing for the eye to rest upon in those unfathomable depths of the heavens, therefore it is certain that there are not, in those same unoccupied fields, no heavenly bodies of magnitude and brilliancy, to those who can discern them, surpassing even what we see with our eyes or our telescopes. Few of us think much of those five or six months in the existence of Jesus, Mary, and Joseph. And yet it cannot be doubted by any reasonable Christian, that every moment of this space of time was filled up by each of them, in his or her degree, with actions and affections most delightful and most glorious to God. It was a time of the deepest peace, the most perfect silence, the most fervent occupations and love, a time, the records of which, as far as they were manifested to the eager eyes of the Angels, must have opened to them wonders of the Divine condescension and wisdom such as they had never before conceived, and revealed beauties of the workings of grace in the human hearts and souls which were conscious of the great mystery, at which even those insatiable students of the great works of God must have sunk back in astonishment and awe. The world went on as usual outside that sacred home, which was now the sanctuary of the Incarnate Lord. The busy crowds in some central thoroughfare of a great seat of commerce and government dream ever less of the sacramental Presence, the adoring Angels, the unceasing human worship, the active converse of our Lord with His chosen souls, which are going on in some quiet, humble Carmelite convent close at hand, than did the inhabitants of Nazareth dream of what that cottage contained in front of the cave.

The first thing that must strike us, in our considerations of this wonderful time, is the presence of God on

earth in a new way, brought about by His union with our nature in that Sacred Humanity which was never from that moment to be separated from Him. To do honour to that special presence of God in which He vouchsafed to dwell, in a certain sense, with His chosen people, there had been ordained a Tabernacle on which the tribes of Israel had lavished all their treasures, and certain families had been set aside by a special consecration for His service there. There, by a whole elaborate system of holy rites and sacrifices, by continual praises and propitiations, honour had been done to Him Who vouchsafed to dwell between the Cherubim. The Holy of Holies, in which the Ark of the Covenant was kept, was open to no one but the High Priest alone, once in the year, and the sanctity of that secret shrine spread its wings over the whole of the fabric of which it was the centre. Later on, the Temple had been designed by David and built by Solomon, and no holy place on earth was enriched so munificently, or guarded so reverently, no place ever drew to itself to so large an extent the homage and devotion of the most enlightened and holy among men. We see traces of this extreme reverence, in the love of the Apostles and of the early believers in Jerusalem for that holy place and the rites by which the presence of God was honoured. But now, that He had really come upon earth, now that the Word had become Flesh, and "tabernacled" among men, the temple in which He was enshrined was nothing but the Sacred Body and Soul of Jesus Christ in the womb of Mary. There was that awful Presence, around which is gathered the trembling adoration of the Angelic host, there was its shrine, its temple, its throne, and it had no earthly worshippers but Mary and Joseph. What a thought it would be, if there were but two persons in a great city to whom was confided the guardianship, the knowledge, the adoration of our Lord in the Blessed Sacrament, with the commission to pay

to Him there the homage due to Him by the whole world! And yet this is but a partial image of the blessedness, the privileges, the responsibilities of this holy pair.

Another consideration that strikes us on this subject is that of the immense spiritual gifts which this Divine Presence would shed about it. Many indeed and great may the gifts have been which fell on the unconscious neighbours, on the relatives and friends and helpers of the parents of our Lord. But the gifts of sanctification are usually by far the greatest to those who can best understand them, who know whence they proceed, and who can best correspond to them by their own co-operation. They are usually greater by far, when they are given to those who have already received most, and been most faithful to what they have received. Who, then, can be surprised, at anything that the saints have said about the heights of holiness to which our Blessed Lady and her Spouse were raised during this period of their silent dwelling with our Lord? They were dwelling, as it were, in Heaven itself, for they had Him with them Whose presence makes Heaven what it is. Mary was, in truth, the living tabernacle in which the Incarnate God was enshrined. She moved about and seemed to outward eyes to be like other holy women, and no difference in the simplicity of ordinary home life marked her out as consecrated to the highest service of God that ever fell to the lot of a purely human being. And yet she carried about with her her God as her Child, as the priest carries the Blessed Sacrament, in countries where no external honour can be done to It on account of the unbelief of their inhabitants. We call her in her Litanies the Tower of David, the Tower of Ivory, the House of Gold, the Ark of the Covenant, and these and like titles belong to her in an especial manner on account of her privilege at this period in the history of the Incarnation. But, if the tabernacles in our churches had

soul and spirit, if they could understand the Presence within themselves and venerate It, if they could pray and love and honour It by interior acts of the highest virtue, they would become holy in a sense in which they cannot be holy now, and there would be no limit to their growth in sanctity. And yet such was the privilege of Mary, such, as we may surely believe, the rapidity and the intensity of her sanctification.

It is easy to see, also, how, from the moment when St. Joseph, at the bidding of the Angel, laid aside his hesitation as to his own position with regard to the Blessed Mother and her Child, he also must have had opportunities of advancing in holiness second only to hers. He was living day and night in the sanctuary—he was tending, serving, providing for, and communing with the Incarnate God and His Mother. Even if he had been but little instructed in the prophecies and in the Scriptural doctrines concerning God and the coming Messiah—and this we can hardly think, if he had devoted himself in a special way, like our Lady herself, to the mystery of the Incarnation—yet even if this had been so at the beginning, we cannot doubt that his perpetual homage and prayer, and meditation, must have enriched his mind with wonderful illumination as time went on, and, as it is only reasonable to think, as our Lord spoke secretly to the heart of a Saint so dear to Himself. The Christian commentators understand that, when we are told that St. John Baptist leaped in the womb of St. Elisabeth at the salutation of Mary, the Scripture signifies to us that the mind of the Precursor was immensely enlightened, and that his was no childish joy, but the full intelligent delight of a richly-endowed soul at the contemplation of the great mystery. It is not much to suppose that when St. Joseph, not a child in his mother's womb, but a well-tried and highly-trusted Saint, was allowed to know the Presence of his Lord so close to him, not for a moment or a passing visit, but for the

long months which were to elapse between the Visitation and the Nativity, he too was enabled by God to enter into the heavenly marvel, to understand what it was that had taken place, Who was the Child in the womb of Mary, to adore His Divinity, to venerate the gifts of His Humanity, and to see in them the ever-flowing and inexhaustible source of blessings and graces for the whole human race.

WILHELM SCHULTHES.

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THE following cantata was written at the request of a friend, acting as choirmaster at the Oratory, London. He intended setting it to music and presenting it to the nuns and pupils of the Sacred Heart Convent, Roehampton, near London, but death overtook him before his design was accomplished. The manuscript having again fallen into my possession, lay for some time among other papers, until the thought occurred to me of sending it to the *Messenger of the Sacred Heart*.

IL N'EST PAS LOIN LE DIVIN CŒUR !

*Les vierges.*

Vers les collines éternelles,  
O Colombes du Paradis,  
Portez nous sur vos blanches ailes,  
Déposez nous parmi les lis.  
La régne en monarque suprême  
Le Cœur adoré de Jésus,  
La vie et l'amour même,  
L'ivresse des élus.

*Une voix.*

Ce Cœur, il bat . . . j'entends son doux murmure,  
Comme la voix d' une onde pure  
Qui jaillit sans se laisser voir.

*2de voix.*

Ce Cœur, je sens son atmosphère aimée,  
Comme la vapeur embaumée  
D' un mystérieux encensoir.

*3ième voix.*

Ce Cœur, de loin, il m'enlève, il m'attire.  
C' est mon étoile : je n'aspire  
Qu' à me livrer à son pouvoir.

*Voix des anges.*

Que dites-vous, âmes fidèles ?  
 Des Séraphins n'enviez point les ailes.  
 Il n' est pas loin le doux vainqueur  
 Tout près il bat ; le divin Cœur.

*Le cœur.*

O vie, O bien suprême,  
 O trésor des élus !  
 O paix ! O bonté même  
 Notre de plus en plus,  
 Il vit, il churche, il aime,  
 Le Cœur du Roi Jésus.

Of far greater interest than my cantata is the history of the artist whose task it would have been to bring it into pious notice. He was a friend of the Sacred Heart, and as such has a claim upon you. I, who knew him so well, can best tell you his story.

Wilhelm Schulthès came, as I did, to London about thirty years ago. He, a man of the world, and I a priest. We met in that pious vortex which Father Faber was then forming around him in the very midst of London—that living sea of human beings. As his name proves, Schulthès was not French. He was born in 1816 in the former capital of the principality of Hesse-Cassel, and his family boasted a general amongst its members. The remembrance of many happy years, spent in Paris, surrounded by all the charms and attractions that the musical world could offer, would in itself have been sufficient to cure him of any exaggerated views or ultra-German ideas, even had he not had the grief of seeing his little country, once so proud of its self-government, discredited by and gradually absorbed into the new empire. He was only a *quasi refugee* ! He was not a Catholic, and was only Protestant in the same sense that he was Prussian. For, in spite of her boasted liberty, is not Protestantism almost always the result of annexation, more or less remote, more or less violent ? Be this as it may, the Schulthès family was divided on the subject of

religion, and Wilhelm always remembered, with feelings of the deepest veneration, a kind old aunt, eighty years of age, a canoness of a certain noble Chapter in a Rhenish town. She had sown the precious seeds of faith in the good ground of his innocent childhood, and prepared it for the labourers of a later season. I have myself both seen and touched the beads, medals, and rosaries which the venerable lady bequeathed to her nephew, who always carefully kept, even till his death, these holy treasures.

It does not seem that his family left him much beyond the culture of his musical talent, and as, like all artists, he knew better how to spend than to save, he was forced to seek his fortune amid the turmoil of cities. As a pianoforte professor and distinguished composer, he was soon celebrated for his charming *morceaux de salon*; but a secret instinct seemed ever leading him to higher things. Without any fixed religious convictions or any definite creed, he yet loved church music above all things. As with Père Hermann and many others, his art was for him the beginning of a liturgy, an appeal to Divine grace, a vocation of adoration and prayer, which Catholicity alone could fully satisfy.

On arriving in the great British Babylon, he found himself in the midst of pious souls whose fervour had been enkindled by the great religious *renaissance*. He soon found friends; for he made the acquaintance of the Fathers of the Oratory. At that very time Father Wells, a young gentleman, who had quitted Cambridge to become a Catholic and an Oratorian, was actively engaged in organizing a choir of musicians for the Oratory. Between him and Schulthès a bond was formed, too soon broken by the death of the Father. Not long afterwards our artist saw and heard Father Faber, for whose beautiful hymns he composed sweet and appropriate music, and in return the author of "All for Jesus" imparted to him the treasures of his faith and received him into the

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Church. It was in this springtime of his spiritual life that some of Schulthès' most beautiful compositions were written, amongst others, the Christmas hymn, so popular wherever the English language is sung or spoken.

Que ton visage est radieux  
 Cher Enfant, qu' il est tendre !  
 Ta mère semble dans tes yeux  
 Tout lire et tout entendre.

From henceforth all the Maestro's compositions were the fruit of that Faberian piety. His hymns to our Blessed Lady, litanies, motets, &c., number over a hundred and fifty. Next to singing the praises of Mary, he loved best to relate the glories of the Sacred Heart. And, if we seek the motive of this predilection, we shall find it in the new home that Providence had provided for his piety.

Not far from the banks of the Thames, but quite out of reach of the fog and smoke of London, is situated a charming villa, once the property of princes, but which, under the direction of the daughters of Madame Barat, had already become the centre, so to speak, of two great educational works. There the rich daughters of aristocratic families, and their humbler, less wealthy sisters are suitably educated in different parts of the establishment. And there for many years did Schulthès give music lessons to the *pensionnaires* several times a week. He also frequently assisted the choir when preparing for the different *fêtes*. This pious intercourse naturally inflamed his heart with love for the Divine Object, so dear to the religious of Roehampton, and of which their Congregation bears the name. This devotion to the Sacred Heart left its mark upon his talent, and hence, besides his professional duties, that constant interchange of little services, those compositions written *con amore*. Often, at the approach of a festival, he asked me to find him some hitherto unpublished hymn, some text suitable for a motet on the beloved subject. In return he received

from the nuns, sometimes a Life of the Venerable Foundress of their Congregation, sometimes a small but exquisite painting, representing Jesus showing this Sacred Heart, a statuette, or some other pious object.

But Schulthès loved far better to give than to receive. He had always been generous to his friends and relations, but, under the influence of grace, his generosity became wider, more prudent, more intelligent, more compassionate, in a word, more truly charitable, without becoming less liberal. God alone knows how many foreigners in distress he has helped in this vast city which offers itself as a haven of refuge and destroys so many lives!

Unsparring (as in all else) of his time and of his lessons, he was ever ready to help and encourage, on terms always moderate but never humiliating, those who possessed little besides their talent.

In 1879 his health, which till then had been excellent, began to fail: he suffered from pain in his eyes and head. It was evident that his heart was affected. When vacation time came round, he went for a little tour on the Continent, in hopes that the change might do him good; but scarcely had he arrived at Brussels early in August, when, by the advice of his physician, who prescribed complete rest, he was obliged to retrace his steps.

Wilhelm had a brother living at Bois de Colombes, near Paris, to whom he was tenderly attached, and who warmly reciprocated his affection. Every year my friend spent a few quiet days in the above-named peaceful retreat, and while there he frequented the neighbouring churches of Asnières and Colombes. The few habitual frequenters were much edified by the striking-looking stranger who, apparently devoid of all feelings of human respect, gave an example of regular attendance at Mass, and was also a weekly communicant.

It was, therefore, in this spot that he now sought repose and the tender care of loving relatives, and

here had God ordained that his edifying life should close.

At that very time I was leaving London for some weeks, and began my journey on the feast of the Assumption, with the intention of joining the French national pilgrimage to Lourdes, the rendezvous being fixed for the 19th at the Gare d'Orléans at Paris. On the Monday morning, finding that I had a few leisure hours, I made a little pilgrimage to the sanctuary of Argenteuil. Having said Mass and venerated the holy relic, I proceeded to Bois de Colombes, hoping to find one or other of the two brothers. On reaching the house, I was surprised to find the entrance hall transformed into a *chapelle ardente*. A woman, of whom I asked what this might mean, for answer silently raised the sombre hangings, and I found myself in the midst of the sorrowing friends of the deceased. His sister-in-law told me how, three days ago, Wilhelm had rendered his soul to God. The preceding Sunday he was well enough to receive Holy Communion, but on the feast of the Assumption he was only able to assist at Mass. On the morning of the 16th, on going to his bedside to ask if he wished for anything, he was heard to draw a long breath. They thought he slept. He did; but it was the sleep of death. He was sixty-three years of age.

I and another friend of the family were asked to act as chief mourners. I cannot help mentioning a circumstance, trivial in itself, yet worthy of note as being typical of the resurrection to eternal life. As we started we noticed a large and beautiful butterfly which alighted on the bouquet of white flowers laid upon the coffin, and remained there till we entered the Church of Colombes, where the funeral service was held. The remains of our friend lie in the cemetery of this parish. The spot is marked by a simple but elegant tombstone, on which fresh flowers are often laid.

For us the artist's works are the monument that will

best remind us of him. What more fleeting than sound, fit type of earthly vanity? Yet when music is the work of genius, when it springs from a truly religious heart, like an echo of Heaven reaching the throne of God, it remains after its author, and is, as it were, the shadow of his immortality. When, on the feasts of St. Philip Neri, the Immaculate Conception, the Sacred Heart, SS. Peter and Paul, and others, the solemn notes of Mozart and Cherubini resound in our Church of the Oratory, the sweet music of Schulthès is sure to be heard also, and gives to our solemnities a special *cachet* of their own.

No doubt, at Roehampton too he is not forgotten. In his melodies, our choir-master lives amongst us again. The accents of his piety still vibrate in our sanctuaries, and of him we can truly say:

Defunctus adhuc modulatur.

I have tried to express this thought in the following acrostic, which I gave his brother as a souvenir:

S e survivre à soi-même à force de méfaits,  
 C ' est folle vanité, c' est satanique gloire.  
 H eureux Wilhelm, ton nom nous est cher à jamais,  
 U nissant aux vertus d' éternelle mémoire  
 L es parfums d' un encens inconnu des mauvais.  
 T oujours je te retrouve en nos plus belles fêtes,  
 H armonieux, vibrant, conduisant cœurs et voix,  
 E t parmi les esprits qui planent sur nos têtes,  
 S outenant nos concerts aux pieds du Roi des rois.

## A GREAT HOME MISSIONER.

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### III.

IT is not easy to speak with certainty as to the point of time at which the practice of what are called Home Missions was first introduced in the Church. It is evident that they are, in their substance, repetitions and imitations of the manner of preaching the Word of God which was used by our Lord Himself. Home Missions presuppose, in the audiences to which they are addressed, the existence of the faith and of some knowledge, at least, of the elements of Christian doctrine. But it must be remembered that the moral precepts of the Gospel are in the main as old as the world, certainly as old as the Mosaic dispensation. What was new in our Lord's time was the spirit which pervades His whole teaching, the spirit of love and confidence and filial hope in God, rather than that of fear, the new light which was shed on various obligations and duties of religion, and finally, the practice, which lies at the very foundation of the missionary system, of bringing the preaching of the truth home to large multitudes and to the houses and doors of the population. It is difficult not to think that thus much was practised, whenever there was an opportunity, by numberless saints in the centuries before the first found record of such preaching.

In the Christian centuries of Europe, the first conspicuous name that meets us in connection with this kind of apostolical work is, as has been said, that of St. Antony

of Padua. There was certain to be a great outburst of this work of zeal as soon as the two great Orders of St. Francis and St. Dominic had begun to develop. St. Antony's apostolic circuits were welcomed by the populations with intense delight, and they seem to have been novelties to the majority. We possess a considerable number of his sermons, but, of course, they are not the simplest that he preached, nor perhaps do they represent his ordinary subjects and methods when, as we should say, he was giving a mission. One thing that is noted as a novelty in his method is the custom of processions of penitents, arranged in order, many of whom took the discipline as they marched through the streets, singing pious canticles. It was about the same time that a famous Dominican friar, the B. Bartholomew of Braganza, preached in many parts of Italy in 1233, a year of great Providential chastisements, which, also, on account of the number of processions of penitents which he organized, got to be called the year of "general devotion."

St. Vincent Ferrer comes next after St. Antony in the catalogue of modern "missioners." His plan was to go about with a considerable number of priests, and he had High Mass every day while he was preaching, often singing it himself. Thus he attracted the people in the first instance, by grand ceremonial and solemn music, and then preached on the great truths. He modified, as it seems, or perhaps developed, the processions of St. Antony by gathering his penitents into great companies who followed him through the country from place to place, by way of satisfaction for their sins. The authors who have written his life must be referred to for descriptions of these famous companies. That the men among them were in the habit of taking the discipline in public, is sufficiently proved by a letter addressed to St. Vincent by the famous Chancellor Gerson, in which he mentions that the tongues of

certain critics were constantly occupied in discussing the prudence of such a custom.

After St. Vincent Ferrer come naturally St. Bernardine of Siena and St. John Capistrano, but we cannot here linger at any length on their great services to the Church in this respect. St. Bernardine is known to have made great use of the Holy Name of Jesus, which he carried about with him on a tablet for veneration. If the history of these missions was not so full as it is of instances of the most absurdly captious criticisms, we might pause to wonder that so simple a method of moving people to contrition and devotion had to be seriously defended by the Saint. St. Bernardine followed in most respects, the method of St. Vincent. He always preached after singing Solemn Mass. He had the men and women separated by a large curtain from one another, he brought his hearers to a good confession and then introduced among them the rule of frequenting the sacraments regularly, he destroyed the instruments and incentives to sin, bad books, cards, indecent dresses, and the like. He laboured very much against the party feuds which then desolated Italy, almost as much as the political animosities of our time desolate Catholic countries nearer home. In one thing he did not follow St. Vincent, for he did not allow the companies of penitents to follow him about from place to place. He was content with processions of penance in each town.

It would not be difficult to collect a large number of names, especially among the Franciscans, Dominicans, and Servites, of men of great zeal and energy who carried on, though with less striking results, the labours of St. Vincent, St. Bernardine, and St. John Capistrano. This period, up to the days of the Reformation, may be considered as the great and heroic age of the missionary work of which we are speaking. The audiences were immense, sometimes amounting to scores of thousands at a time. The missionaries were men gifted with the

power of miracles, which the Saints just now named exercised with stupendous freedom. The effect produced was enormous, and we may fairly consider that it was this period of apostolic labour that fortified the Church against the coming disaster of the so-called Reformation. What we do not find in this early period, is the careful and almost scientific arrangement of subjects for the sermons, the great attention paid to the catechetical instruction of the people, and other provisions of a like character which were sure to be elaborated in the course of time.

The next great name in the onward course of our historical sketch is that of St. Ignatius of Loyola. He was not himself, except occasionally, a missionary, but he was the father of many such, and his book of the Exercises furnished a most precise groundwork for the labours of his spiritual children. It was natural that they should take the subjects which are usually treated of in the first book of the Exercises, and apply them in sermons to the populations among whom they were sent to preach. These sacred subjects had, no doubt, been the favourite themes of the great Dominican and Franciscan preachers, but now they were arranged in a particular order, and more care was perhaps taken to make one discourse lead naturally to another. Among the earlier "missioners" of the Society in Catholic countries may be mentioned Father Silvester Landini in Italy and Corsica (he died 1554), Father John Baptist Sanchez in Spain, who died 1573, Father Juan Ramirez in the same country, who died in 1580. He had been a disciple of the great John of Avila, and entered the Society in 1555. His method was very practical, but it differed in many respects from that which is now common. His favourite sermons were on the Passion, the Last Judgment, and the Conversion of St. Paul. He is said to have been the first priest in Spain to compose a Catechism for children in the form of questions

and answers. In Spain we find also Father Antonio Sanchez, who died in 1601. He was very fond of small missions, and passed about from one village or town to another in the same neighbourhood. He heard confessions in the mornings, before the labourers went to their work, in the afternoon he explained the Catechism, and in the evening he preached. He went through the whole population of the towns he visited, including even the sick and those in prison. The same method was followed in the Beamaïs by Father Juan Bordez. Another great Spanish missionary of this century was Father Juan Gondino. He was condemned, on account of his bad health, as unfit for preaching, but was chosen by God as a great instrument for the conversion of thousands. He preached a great deal on sacrilegious confessions, and reaped the fruit that he set numberless souls right in this respect. He preached also much against theatres, balls, lovemaking, and the like. He died in 1629.

About the same time Flanders had its apostolical missionary in Father Jean Carlier. His success was so great and he became so famous, that the General of the Society, Father Mutius Vitelleschi, ordered him to put on paper an account of his method, that it might not perish with him. Thus we possess more details concerning him. His first visit in any place was to the Blessed Sacrament in the church, to ask light for himself, and for all who were to hear him, and he also invoked very fervently the Guardian Angels. He sometimes preached as often as four times a day, on the Last Things, with great force and abundance of arguments, which were strengthened by his humble and penitent life. He spent the very early morning in hearing confessions, but he often found the people waiting for him. He died 1633, a few years after St. John Francis Regis, the famous Apostle of Languedoc, Velay, Dauphiné, and other parts of France. Father Luigi Lanuza was a contemporary of these two

great missionaries. His field of preaching was Sicily and the Kingdom of Naples. He worked many miracles in the course of his mission, and had a practice of planting crosses in the fields to remind people of them. Another great missionary of this time was Father Diego Serrano, in the south of Spain, who died in 1680. All these great names stand out in the history of the Society whose children they were. But they do not seem to have left behind them anything very remarkable as to the particular point on which we are engaged, namely, the special organization and arrangement of the system on which such missions are to be given.

One more very distinguished Spanish Father must here be mentioned, both for other reasons, and because he was, in a certain sense, the founder of the system which was afterwards pursued by Father Calatayud. This was Father Jeronimo Lopez. He was born at Gandia in 1589, entered the Society in 1604, and died in 1658. He was exclusively devoted to the work of the missions in 1619, and laboured in them almost uninterruptedly until his death. The accounts which remain of him speak of him as the inventor of a practice known by the name of the *Act of Contrition*. This practice is thus described. A little before nightfall, or, if this is not possible, at any hour of the day, the missionaries leave a church with a large crucifix, which is carried by some person of importance in the town, and with lights borne by others of the same standing. If this cannot be done, there is at least a cross, and sufficient lights to prevent confusion. At first a few persons follow, but, as the procession proceeds, our Lord on the Cross draws others to Himself in large numbers. The people follow in silence, which is only broken by the Fathers repeating short sentences on the great truths, adding a few words of their own. The object of the whole is to dispose the people for the *Act of Contrition*, which is made after an exhortation has been given, at the spots where the greater number of people

can be gathered from the streets and houses. After the *Act* has been made in one place, they proceed in the same order to another, and the same exhortation is thus repeated three or four times over. Then they return to the church, where the sermon is lengthened and examples added, according as seems well, and then the audience are exhorted to go to their homes *in silence*. The sentences used by the Father on these occasions are usually from the Sacred Scriptures, but put into the language of the people, and sometimes into short rhymes, or some verses like those of the *Dies Iræ* are used, *Quantus tremor est futurus, quando Juxta est venturus*, and the like. The effect of this simple practice is said to have been very great in provoking the conversion of obstinate sinners. Still it cost Father Jeronimo Lopez a great deal of trouble to defend it against the ever ready tongue of criticism. It ultimately became established as a practice in missions in Italy as well as in Spain. In the former country it is known by the name of the *Svegliarino*.

Another invention of Father Lopez was the following. The custom had already been introduced, when practicable, of bidding any one who has broken out into oaths or blasphemies to kneel down at once and kiss the ground. Father Lopez taught the children in his missions to insist on the performance of this penance whenever they heard an oath. They would gather round the offender, and give him no peace until he had kissed the ground, saying that such was the order of the "Holy Father," as Father Lopez was commonly called, wherever he had been. It is a noted fact that it was very seldom that any resistance was made to the urgencies of the boys, so great was the universal respect for Father Lopez. Another of his devices was to get people to write pious sentences on the walls, instead of the profanities and indecencies by which they were too often disfigured. He also used a picture representing a damned soul, and sometimes had a skull with him in the pulpit.

His great object in the missions was to receive a sincere and contrite confession. He spoke of this constantly, both directly and indirectly, when he was preaching on other subjects, and he led great numbers of people to make general confessions. His processions of penitents were also very solemn and striking. The ordinary subjects of his sermons were much the same as those that are in use in our own time, and his sermons and instructions, like those of his successor, Father Jeronimo Datari, were copied over and over again by other missionaries after them. He wrote to the General of the Society to entreat him to promote to the utmost of his power the work of the missions, as being above all others important in bringing down on the country the blessings of Heaven, and saving thousands of souls from the flames of Hell. After his time it became a custom in the province of Aragon that from almost every house of the Society some Fathers were sent every year to give missions throughout the country. In our next chapters we hope to say a few words about some other great missionaries in France and Italy, and then turn to our chief subject, the method of Father Calatayud.

## M'LEOD'S MAIDENS.

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WE have been hitherto so accustomed to associate Mr. Brett with the "lions" of the Cornish coast, and on occasion the "dragons" of the neighbouring Principality, that the picture in this year's Academy comes upon us with almost a shock of surprise, and let me add that personally speaking, it is a pleasant surprise. What indeed can give more pleasure than to see familiar scenes, loved because they are familiar, portrayed by one who, we instinctively feel, always catches some of the delicate realism of nature? It is like meeting the grasp of a hand from the past, to see a faithful representation of any place endeared to us by the associations of memory.

And for the sea, the wild wonderful sea, Mr. Brett seems to be one among many who have tried to render its mystery, whether in art or literature. As we look on his waters, we actually smell the invigorating breath of the brine, and hear the voice—now loud, now low, of its waves which seem not fixed to canvas in one position, but ever, as in reality, shifting and coursing in flying chase.

In the scene, now on the walls of Burlington House, we have a notable example of this great quality. M'Leod's Maidens, three spires of rock, rising sheer out of the sea, shaped like women, around whose half-hid feet foamy wreaths are continually forming, fleeting and disappearing, stand before us almost as vividly as when we gazed upon them from their own wild coast. Dark rocks, mottled and stained, glistening with moisture as sleekly as so many seals' backs—swift-rushing gushes of emerald water surging beside the stone, making one feel

cold to gaze—whirlpools, all creamed over with foam, raging in miniature ravines—showers of wind-driven spray, fine as the farthest skirts of drizzling mountain mist—sea-birds, bending on the wing, clanging and shrieking to the breeze—all are unerringly given, and we wonder at such power of imitating creatorship.

I mention above that one of the greatest difficulties, successfully overcome by the artist at whose work we are gazing, is that of catching—I use this word as more clearly expressing my meaning—is that of catching some of the realism of nature. We all know how hard it is to render a human face, so that it is not merely a human face, but an *individual* human face: the difficulty seems to lie chiefly in the seeming impossibility of defining where, in what precise feature or dimple, resides the expression characteristic of that face. It is the same with landscapes: for no one can accurately tell in what particular—what point of light, or depth of shade—lies the charm so attractive to the individual you or me. Even granting that it is the perfect whole—the harmonious union of component parts which impresses us, depend upon it, that there is in every scene, some one particular object or effect, whose absence would mar the perfection of that scene more than the absence of any other object or effect. For this reason it is requisite, in the first place as of primary importance, to render the *ego* as it were of the place portrayed, for its presence covers numberless defects, while its absence spoils the most perfect details. And what is the *ego* of M'Leod's Maidens?

Skye, as is well known, was in olden days divided between two great names, the M'Donalds and the M'Leods—M'Donald, of pure Celtic origin, whose ancestors, proud lords of the Isles, trace back through dim antiquity to Somerlid, the founder of their race, whose figure, even now, is seen in the hall window of the Castle at Armadale: M'Leod the descendant of those Norsemen, who gave to the Hebrides a baptism of blood,

around whose name and fame there yet lingers dark poetry suggestive of the bleak rocks of Quiraing dimmed by flying vapour, and the shrill voices of the keen Northern blast. M'Donald is the green strath mellowed by evening light, where merry maids and men are singing as they tend the milky herds or toss the new-mown hay: M'Leod is the grim glen overshadowed with shuddering mists, where eagles have a solitary haunt, and the raven croaks dismally. The country of the latter then is the land of sterner poetry and wilder legends—a land full of the weird mystery of clouded rocks and mourning billows and distinguished by the very name “M'Leod's country.” What an heirloom for a man is this—an estate of poetry, and all that poetry his own: no amount of modern wealth could buy it, notwithstanding that in mundane affairs it is almost omnipotent. Jones or Brown may obtain possession of the actual land, but the Maidens will never be “Jones' Maidens” nor the Tables those of Brown. Men try to render their name everlasting by great books, or lofty symphonies, or mighty buildings: but here is a name perpetuated in the very existence of nature, to stand as long as the world itself shall stand, and that without any great attempts, but by the spontaneous growth of popular tradition. Mr. M——, the Liverpool merchant, at M'Leod's hereditary seat Dunvegan—sea-washed, song-haunted Dunvegan with its fairy flag and its voices of the past—strikes one with almost as great a sense of bathos, as would Chaucer sung in a music-hall: but the grey walls, the haunted rooms, the seaward-gazing turrets, would remain the same as of old, would dream their olden dreams, quite heedless of the newer life below; they would be M'Leod even though in the words of the old prophecy, it should come to pass that “in the days of Norman, son of the third Norman, there should be a noise in the doors of the people, and wailing in the house of the widow; and M'Leod should not have so many gentlemen

of his name as would row a five-oared boat round the Maidens." As a matter of melancholy fact, this prophecy is fulfilled, and one of the "Tables" belongs to a name which is strange in the land. One cannot help regretting that such families are fast dying out, and that with them is disappearing the stately sense of continuity, of an uninterrupted onflowing of life; for it seems to betoken that men will soon be like nomads in the wilderness: their tents pitched for sixty years or so of life, and then vanishing utterly with no long descent to maintain the reputation of ages of noble precedent.

Off the stark promontories of Durinish, one of Skye's seven parishes, at the northern headland guarding isle-strewn Loch Bracadale, stand the three rock-maidens, their forms robed about by the drapery of the waves. If we leave lonely Soa, and proceed in a north-westerly direction along the coasts of Minginish, we reach Talisker point, and at our feet are the waters of Bracadale, glistening wavelets coined in silver by the sun.

Sail round the clifty west,

sings Alexander Nicholson, himself a son of the "winged Isle" \*

And, raising out of the main  
You there shall see the maidens three,  
Like choosers of the slain.

And like "walkyri" they are, standing amid the main, before the pale headlands, worn with Atlantic surges, gazing towards "Norro-way ower the faem." On the shore beyond them, rise M'Leod's tables whose winter-cloths of snow remain far on into the sweet Skye spring-time, so bleak and sterile is the neighbourhood, so high the flat-topped hills. At our backs, caught at a curious angle, are the wonderful hills of Coolin—like some huge, stranded iceberg, lifting scarpèd, furrowed, thunder-riven

\* Skye—Gaelic, *Sgiathach*—means "winged," hence Isle of Skye does not mean the Isle of mist as is often erroneously supposed, though it may not inaptly be poetically so termed.

peaks towards the blue. From this distance, they appear as if covered with grape-bloom, palely-purple, offering strange contrast to the deep olives and heather crimsons of the hill side on which we may be reclining. How curiously the different odours blend—the faint perfume of heather: the aromatic scent of bog-myrtle; the penetrating whiff of peat-reek blown now and again by the wind from the “black-house” on the edge of the moor; and overpowering all, the strong wild breath of the sea! One white gull hangs above us, his head on one side with keen eyes watching the intruder on his domain of cliff and wave. We would like to embrace, and if it were possible assimilate all the beauty before us—the beauty of overarching skies, of wild wastes of crystal sea, of frowning rocks, of silver sands, of sweet querulous cries, of scenes beautiful in themselves, and vested with additional beauty by the romance of legendary and historical association.

But nature, though with us, is ever outside of us in infinite depths which we are trying to fathom; and though beauty may live in imaginative memory, yet, let all praise be to him who can so represent beauty as almost to deceive us into thinking that representation is reality. Mr. Reid—the author of *Art rambles through the Highlands*—tells us that it was seeing Macwhirter's picture of “Mountain Silence,” which made him “long to see the darksome mountain-girt Loch Coruisk with an intense longing,” showing that the picture had, in its degree, power to raise emotions similar to those excited by the weird lonesomeness of the original, proving that Mr. Macwhirter's picture did, in some sense, reflect the *ego* of the place. And if a picture could thus appeal to one who had never actually gazed upon what it represented, how much more would it appeal to those who had seen it, and knew and loved it and its associations, because they had seen it!

Even the *pictures* of such scenes then have their

spiritual use in elevating souls, for the contemplation of nature in her grander aspects must incline minds to a contemplation of the infinite, and what tends to the infinite, tends also to virtue, since vice *per se* precludes infinity. The man, then, who opined that such grand scenery, as is to be found in the northern wilds, was meant only for tourists on a steamer with brass band and plenty of bottled beer, was not only wrong, but, in that statement, gave one rather the impression that he savoured of the Bœotian boor. Is the beauty of wide-spread moor, of lapping wave, of eternal mountain, meant for no higher use than this—the freshening of faculties jaded by a surfeit of town delights? Is the representation of this beauty to be for no other purpose than the dissection of the critic, or the vapid comments of the crowd of a season—Ah! mark that word “a season.” They are but the crowd of a season, while their object of gaze is the outcome of ages of loveliness? No! the man who can rightly interpret, and according to this interpretation render a landscape, confers a boon upon his fellow-men. Let them rave of those who can draw languid beauties and half-robed nymphs, sensuous and dreamy in their conception. Such things cannot but appeal to baser, more material passions. Give to me rather the man who shows the living beauty of nature in her own purity, without the dross which poor humanity seems to place round her; for it is that alone, setting aside religion, which is truly elevating.

Mr. Brett has thus given us a great gift, for, besides its spiritual meaning and influence, it contains a world of wonder in itself, representing, as it does, all the poetry and weird glamour that hang about his subject as do the foam-flakes. I have tried, weakly I confess, to give you some insight into the *ego*, the soul, of the scene now hanging on the Academy walls, and whatever impressions you may have gathered from what I have told you, you will find enforced, when you go yourself

and look at this picture. I speak spontaneously, being moved thereto by my own love for the weird wild north, and perhaps I have been over-pressing in my views: but remember that they not only refer to this picture, which merely happened to catch my eye, as I wandered through the rooms, but to all representations of the noble, the beautiful, and the true, this last referring to the manner of portraying, whether in words or colours, the two former. All natural beauty, undistorted and unartificialized, tends to spiritual elevation, and in like manner does all true representation of natural beauty; which sentence contains the whole teaching which in these few words I have tried to impart.

FREDERIC GORDON-BRETON.

## *A PLEA FOR THE WORK OF THE GOOD SHEPHERD.*

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OUR Divine Lord came to seek and “to save that which was lost,” and to “call not the just but sinners.” How happy we should consider ourselves to be allowed to co-operate with Him in the salvation of souls.

There are many ways in which we can do this. We may assist in building churches, so much needed throughout the land ; or we may support schools, never perhaps more requiring support than at the present time, when we are threatened by a godless education.

The cause of the poor, with their many wants, both spiritual and temporal, calls for our consideration and help.

Work for the young, especially at that dangerous time in their lives when, having left school, they are thrown on the world, and so much need care and advice to enable them to withstand the trials and temptations that beset them, is another great claim.

Our charity, too, might extend beyond the limits of our own dear land, and then there is the work of the foreign missions, which should receive our cordial support.

All these and many other good works, which it would be too long to name here, are very dear to the Sacred Heart of Jesus.

But there is one most beautiful form of Christian charity which should claim, it seems to us, a large share

of our interest, our prayers, and as far as we can, of our alms.

We speak of the work of the "Good Shepherd."

We all are acquainted with "the Order of Charity of our Lady of the Good Shepherd," founded in 1641 by the Venerable John Eudes, whose beatification we hope we may soon see.

This Order is not new to us, for it was introduced into England in 1840 by Madame Marie de St. Joseph Regandiat, and, thank God, it has made progress, but there is still need for a further increase of houses of the Order, that more good may be done to souls. It is therefore to call increased attention to this beautiful work that these few pages are written.

Can there be any work more beautiful? Can there be a life of greater self-sacrifice than that led by the religious of the "Good Shepherd?" Ladies of gentle birth, who out of love for the Sacred Heart of Jesus and the Immaculate Heart of Mary, devote their lives with untiring love and unwearied zeal to the rescue of the poor out-cast, from whom so many turn away, and whose very name is a term of reproach.

Our Blessed Lord did not turn away from these poor creatures, so ought not we to have compassion on them?

Some of the most touching pages of the Gospel are those where our Lord's dealings with sinners are narrated.

Did He not love St. Mary Magdalene, "out of whom He had cast seven devils," with a special love? She it was to whom He first appeared after His Resurrection. He permitted her, who was known "in the city as a sinner," to approach Him and touch His Sacred Person, and spoke approvingly of what she had done for Him, saying that her act should be told as a memorial of her wherever the Gospel should be preached.

Again, look at the kind way in which Jesus treated

**the** woman taken in adultery, He did not condemn her, **but** confounded her accusers.

How He honoured the Samaritan woman by asking for a refreshing draught of water at her hands. Let us then do what lies in our power to help "souls that Jesus died to save."

Actuated by this love of souls, the religious of the Good Shepherd devotes her life to the care and reformation of the poor girl who has voluntarily sought or been led to the refuge. Here she is brought back to the practice of the Faith, perhaps long neglected. Her hope revives, and her love of the world and the things of the world is transformed into the love of Jesus. His everlasting love for her, and His great mercy in drawing her to Himself is pointed out to her, so that she places herself at His feet, and with Magdalene bathes them with the tears of a contrite heart.

Is not this indeed a noble work,

"To repicture God's own image  
In the suffering" and sin stained soul.

These poor girls, victims of man's sin, often more sinned against than sinning, deserve our pity, and claim our care. In many cases ignorant, unprotected, or with bad surroundings, can we be surprised that they fall? There are many thorough conversions among them, and that they may be more, let us try and increase the Houses of Refuge, alas, too few, for the work that has to be done, for there are only six in England, and "what are they among so many" who need our help. How many owe their eternal salvation to having entered one of the Houses of Refuge and, alas, may there not be many lost who might have been saved had such a shelter being afforded them. We surely want one "Home of the Lost Child" for each of our large towns, where souls are perishing before our eyes. Oh, let us be up and doing to the utmost of our power, by our prayers and our purse,

and if our purse be unable to fulfil the demands made upon it, let us be more "constant in prayer" and knock at the "golden door" of the Tabernacle till our request be granted. Let us have a simple faith that our Lord meant what He said when He told us to

Ask, and you shall receive,  
Seek, and you shall find,  
Knock, and it shall be opened unto you.

*April 28, 1884.*

## THE STORY OF THE GOSPELS.\*

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THE Harmony of the Latin Gospels, published some years ago by Father Coleridge, has for some time been out of print, and its place is now supplied, in great measure, at least for English readers, by the new volume of the Quarterly Series, called *The Story of the Gospels*, which is, in fact, nothing but a translation of the *Vita Vitæ Nostræ meditantibus proposita*. The type is rather larger than that of the *Vita Vitæ*, and the volume is therefore even more readable. The arrangement of the Gospels, which forms the basis of the Latin work, is thus within everybody's reach, and it may be hoped that it will conduce much to the intelligent study of the Sacred Text.

Two thoughts occur to us on occasion of this publication. The one is, that Catholics do not seem generally to appreciate sufficiently the value of the translation which they possess of the Sacred Scriptures, especially of the New Testament. The translation of the New Testament of which we speak was made several years before the Anglican Version of King James the First, and it is not to be wondered at that here and there it contains words and expressions which have gone out of common use in our own time. Any Version made at that time must have done so, and in that age, when the language was being formed for us by our great classics, Shakspeare and his contemporaries, the lapse of half a

\* *The Story of the Gospels*. Harmonized for Meditation. By the Rev. H. J. Coleridge, S.J. London: Burns and Oates.

generation was enough to give a new translation an advantage over an older version. It must, however, be remembered that the Rhemish Version of the New Testament, and the Douay Version of the Old Testament, have left their mark on the Anglican Version itself, which is, in many points, better than its Protestant predecessors, precisely because it was influenced in no slight degree by the Catholic Version which preceded it. It is easy to find antiquated and even outlandish expressions and translations, here and there, in the pages of the Catholic Versions, but it is extremely unfair to run it down on that account. The greater use of Latin words, instead of Saxon words, which distinguishes it in comparison with the "Authorized" Version, was a characteristic of the time in which it was made, and is also partly to be accounted for by the fact that its writers had the Vulgate constantly before them as the text which they translated. Another principle which is followed by the Catholic Version, far more than by the Anglican, accounts for a good many more of the complaints, and yet it is a principle which no translator ought to desert without the gravest reason. This is the principle of translating passages very difficult in the original almost literally, and so leaving the difficulty, instead of getting rid of it by an uncertain paraphrase. These two principles, that of adherence to the Vulgate and that of literal translation of difficult places, duly allowed for, there can be no question that the Catholic Version, as we now possess it, is of the very highest value. It by no means deserves the sneers which are sometimes levelled against it by persons who do not use it. We venture to say confidently that the advantage of the Anglican Version over that given in this volume is very infinitesimal indeed.

One other remark bears directly on the volume before us. It is the common practice in books of meditation to take the text of the passages which are made the subjects

of meditation for granted, as if the reader had them in his mind, in their full context and with all the circumstances of the narrative fresh in his memory. We consider this fact in many cases a misfortune. A great number of readers do not know the incidents which they are invited to meditate upon. A great many more do not know the situation of a certain incident, or of a certain discourse or saying of our Lord, in the general history of the Gospels, nor are they acquainted with the complete narrative of the incident, or the complete report of the discourse itself, even if they remember the statement of one Evangelist concerning it. In this way a great many books of meditation on the Life of our Lord require to be supplemented. Thus a volume like the present, which gives the whole of what each Evangelist has said in a glance, and arranges the incidents in their historical order, is useful, not only to those who are able to make their meditations on the text alone, but also to those who ordinarily use other books of meditation.

## THE APOSTLESHIP OF PRAYER.

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### NOTICE.

A VERY large number of our Associates will rejoice to hear that Father Matthew Russell, S.J., has been again appointed to his old office as the Central Director of the Holy League in Ireland. The clergy, therefore, and communities who have suffered inconvenience during the interval, and who have sought indirect help from the Central Director in England, will now be enabled to receive full and direct jurisdiction by applying to him. His address is St. Francis Xavier's, Upper Gardiner Street, Dublin.

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### INTENTION FOR JUNE.

#### *The Promoters of the League of the Heart of Jesus.*

The General Intentions proposed to the prayers of the Associates by the new Director General during the last three months have been meant as reminders to the members of the three degrees of the work, and of the spirit in which the engagements which those degrees imply, should be carried out for the honour of the Sacred Heart. So long as we remember what we have promised, and make it the happiness of our lives to fulfil our undertakings, the Apostleship is reaping its blessed fruit in souls, and the Heart of Jesus is receiving at our hands the offerings and the atonement which It asks. What is suggested to us during the month of June is somewhat different: the prayers of all the members are asked for, the attention of all the Associates is directed to, a certain number of ourselves, a band of souls, relatively

few in number, chosen with great care out of the thousands which compose our ranks, especially honoured with a diploma to which rare and valued privileges have been granted by the Holy See itself, and who have embraced obligations to the Heart of Jesus different to the engagements of the rest. We are to pray during this month of June for the Promoters of the Sacred Heart.

It is an intention assuredly on which much of the glory which the League can give our Lord must hang. And it is one which applies to all, for while we endeavour to set before the Promoters the great and holy thoughts with which their name is more especially identified, there is not a member of the Apostleship who may not in the principles which we shall have to recall, be reminded of that which at the time he entered the League influenced himself. It may have been lost sight of, but it was true, and he recognized its truth, and that truth made him a member of the Apostleship, and—*Veritas Domini manet in æternum*\*—the truth remains true for ever.

Now, whether we look at the Statutes themselves by which our holy work receives its existence and constitution from the Church, or at the various Pontifical Briefs by which from time to time it has been honoured, the references made to the Promoters are equally impressive. They are those amongst us who *devote themselves to works of piety*,† who *burn with zeal for the salvation of souls*,‡ who *work is to be to promote the Divine glory*,§ who *show in their lives an inviolable attachment to the Holy See*,|| who *encourage by all means the devotions which the Church approves*,¶ and above all, who have made an *entire consecration of themselves*\*\* to promote Devotion to the Heart of Jesus Christ.

Holy Church, then, expects much from our promoters, and therefore she honours them, and opens for them the treasure-house of her spiritual riches. She awaits from them first the aid which is always being given as long as there are earnest prayer, good desires, pious wills, and devoted hearts; and secondly, *as often as opportunities shall present themselves*, the

\* Psalm cxvi. 2.

† Stat. Pont. art. v. Leo XIII.

‡ *Ibid.*

§ *Ibid.*

|| Briefs, 13 April, 1862, 14 June, 1877, Pius IX.

¶ Pont. Stat. art. v. Leo XIII.

\*\* Br ef, 13 April, 1862, Pius IX.

help of their good example, their thoughtfulness, their prudent and fervent exhortations, their efforts, and their zeal.

And not in vain has she expected this service from them : witness the multiplication even in our own poor heresy-laden country of the members of the League of the Heart of Jesus during the past few years ; witness the recruitment in a single locality of nearly ten thousand souls to the ranks of the lovers of the Sacred Heart ; witness the multitudes of those who, even after admission, would perhaps have proved languid and indifferent members, but have been trained and formed to the faithful daily offering of their hearts by the zealous solicitude of humble promoters of the good work.

Obscure labour, unseen, uncounted of the world ! Yet is not this the one thing for which the Divine Heart once deigned to tell us that *It wished ? Quid volo ?* "What is it that I wish ?" "I came," says our Lord, "to cast fire on the earth, and what will I but that it be kindled ?"\*

No purer prayer, therefore, can we make for the true interests of the Sacred Heart than that the Promoters of the League may be filled with the zeal which is "according to knowledge,"† to use St. Paul's expressive phrase. In truth, if they are to fulfil their high office excellently, they need great gifts ; if their lives are inconsistent with their profession, the fruits of their zeal will be but small ; unless their words are backed by the silent preaching of a patient, self-denying life, few will care to listen to them ; and they need the special grace mentioned by St. Jerome of the wise : to know *when* they ought to utter the word.‡

Let none, however, be discouraged at being reminded that their work is difficult ; they are not weaker than the Apostles were, and, like the Apostles, they will do great work for their Divine Master's cause when their whole reliance is on Him. The number of Promoters engaged in the work of the Holy League in England at the present time is a little under three hundred, of whom, however, what St. Paul said of the brethren may perhaps be applicable in another sense : "Some have fallen asleep."§ In Ireland, where of course the field is a far wider one, there are as yet but a still smaller number. Indeed, the work of the Apostle-

\* St. Luke xii. 49.

† Romans x. 2.

‡ Lib. iv. Comm. in c. xxiii. Matt.

§ 1 Cor. xv. 6.

ship is still to be done amongst us; the Divine fire is to be enkindled and spread far and wide. And if the harvest indeed is great, but the labourers few, then more fervently than ever during this month of the Sacred Heart let us pray to the Lord of the harvest—*ut mittat operarios in messem suam*.\*

## PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee the prayers, work, and sufferings of this day for all the intentions of Thy Divine Heart.

May the Holy Ghost, we beseech Thee, O Lord, light up in our hearts that fire which Our Lord Jesus Christ came to cast on earth, and desired so earnestly to see enkindled. Amen.

\* St. Luke x. 2.

# THE APOSTLESHIP OF PRAYER.

## The Holy League of the Sacred Heart of Jesus

*For the triumph of the Church and Holy See, and the Catholic regeneration of nations.*

JUNE, 1884.

### I. GENERAL INTENTION: *The Promoters of the League of the Heart of Jesus.*

### II. PARTICULAR INTENTIONS.

1. WHITSUNDAY or PENTECOST.—Grace to listen to God's inspirations; 8,631 interior graces.
2. WHIT MONDAY.—Grace to do what He asks of us; 4,944 vocations.
3. WHIT TUESDAY.—Zeal for the holiness of our home; 5,554 parents.
4. Wed. *Ember-day.*—Fast.—*Of the Octave.*—Grace not to care too much for this world; our departed Associates.
5. Thurs. *Of the Octave.*—Strong faith; 6,211 heretics and schismatics.
6. Fri. *Ember-day.*—Fast.—*Of the Octave.*—FIRST FRIDAY OF THE MONTH.—Grace to despise worldly glory; 11,063 religious.
7. Sat. *Ember-day.*—Fast.—*Of the Octave.*—Reverence for priests; 7,106 clergy.
8. *Trinity Sunday.*—First after Pentecost.—GENERAL COMMUNION OF ATONEMENT.—Trust in God's care of us; 11,389 various intentions.
9. Mon. SS. *Primus and Felicianus, MM.*—(S.J., *Off. of S. Ignatius.*)—Grace to do our duty first; our Directors and Promoters departed.
10. Tues. S. *Margaret, Widow.*—A true Christian spirit; 6,593 families.
11. Wed. S. *Barnabas, Ap.*—Zeal for God's honour; 684 foreign missions.
12. Thurs. CORPUS CHRISTI.—Cleanness of mind; 5,576 First Communions.
13. Fri. S. *Antony of Padua, C.*—Charity which is ready to work; 2,431 spiritual undertakings.
14. Sat. S. *Basil, B.C.D.*—Zeal for Catholic education; 2,157 colleges and schools.
15. SUN. *Second after Pentecost and within the Octave Corpus Christi.*—Fervour in trying to please God; 10,366 graces of perseverance.

16. Mon. *Of the Octave.*—(S.J., S. JOHN FRANCIS REGIS, C.)—Grace not to neglect our own souls; 1,312 missions and retreats.
17. Tues. *Of the Octave.*—Light to see God in what happens; 3,194 novices and Church students.
18. Wed. *Of the Octave.*—Patience with one another's humours; 3,133 reconciliations.
19. Thurs. *Octave of Corpus Christi.*—Grace to bear pain cheerfully; 6,330 sick.
20. Fri. S. *Silverius, P.M.*—(S.J., THE SACRED HEART OF JESUS.)—Devotedness to Jesus Christ; 6,963 acts of thanksgiving.
21. Sat. S. ALOYSIUS, C.—Horror of sin; 11,533 young people.
22. SUN. *Third after Pentecost.*—The Sacred Heart of Jesus.—(S.J., S. Alban, M.)—Courage in trial; 3,056 in affliction.
23. Mon. *Vigil.*—S. Alban, First Martyr of Britain.—(S.J., *Octave of S. John Francis Regis, C.*)—Charity for the poor souls; 15,524 dead.
24. Tues. NATIVITY OF S. JOHN BAPTIST.—Zeal for the souls of Catholic children; 15,520 children.
25. Wed. S. *William, Ab. C.*—Esteem for rule; 2,059 communities.
26. Thurs. SS. *John and Paul, MM.*—Grace to spend money as we shall wish to have done when we die; 4,846 temporal undertakings.
27. Fri. *Of the Octave of S. John Baptist.*—(S.J., *Octave of the Sacred Heart.*)—Zeal to spread the League; 2,455 promoters.
28. Sat. *Vigil.*—Fast.—S. *Leo the Second, P.C.*—(S.J., *Octave of S. Aloysius.*)—Diligence in going to Church; 2,093 parishes.
29. SUN. *Fourth after Pentecost.*—SS. PETER AND PAUL, App.—Readiness to forgive; 2,365 superiors.
30. Mon. *Commemoration of S. Paul, Ap.*—Compassion for sinners; 13,433 living in sin.

An Indulgence of 100 days is attached to all the Prayers and Good Works offered up for these Intentions.

Intentions sent for publication will be in time, if they come to the hands of the Central Director on the *morning of the eleventh* day of the month. All envelopes enclosing intentions to be recommended, or letters concerning the business of the Apostleship, should be marked C.D. on the address, and *should contain nothing private*. When answers are required a stamp should be enclosed.

The Local Directors of the Apostleship have powers to grant admission to the Archconfraternity of the Sacred Heart also. This can always be obtained by addressing the Central Director as below, who also may impart the Apostolic and Brigettine Indulgences to the Rosaries of the Members.

For diplomas of affiliation, or those conferred on Promoters, apply, in Great Britain, to the REV. A. DIGNAM, S.J. (C.D.), Holy Cross, St. Helen's, Lancashire, or in Ireland to the REV. MATTHEW RUSSELL, S.J. (C.D.), St. Francis Xavier's, Upper Gardiner Street, Dublin.

Intention Sheets, either large, for Church doors, or small, for the prayer-book, the Indulged badge of the Members, the bronze Cross, also indulgenced, of the Promoters (Zélateurs or Zélatrices), the Monthly Ticket of the three degrees of the Apostleship (containing the Fifteen Mysteries), Blank forms of Certificate of Admission, Forms also of admission to the Archconfraternity of the Sacred Heart, may be had from F. GORDON, St. Joseph's Library, 48, South Street, Grosvenor Square, W.









